

The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., May 7, 1931

NEW SERIES
VOLUME XXXIII. No. 19

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BUT PRAYER

A missionary prayer meeting is to be held from 8 to 9 o'clock each morning of Thursday, Friday and Saturday (May 14-16) in the First Christian Church, 2100 7th Ave., North, Birmingham, Ala. This Church is just two short blocks from the Convention Auditorium.

All missionaries and former missionaries, all volunteers for mission work, and any others who may desire to attend these prayer meetings are cordially invited to be present and take part. When a cause—so dear to the heart of Christ—is in extreme need, the friends of such cause cannot err in resorting to prayer. "Peter therefore was kept in prison: but prayer was made earnestly of the church unto God for him." Acts 12:5. We hope that many of those not permitted to attend the Convention will join with us in prayer to God for our Foreign Mission cause.

—W. Eugene Sallee,
Home Sec'y., Foreign Mission Board.
Richmond, Va.

DEVOTIONAL

"Unto Him that loveth us, and loosed us from our sins by his blood; . . . to Him be the glory and the dominion for ever and ever. Amen." "Unto Him . . . to Him." Which way is your desire pointed? When you pray, are you simply asking something more from God? Or are you returning something to God? Why do we speak of "returning" thanks? Do you make any return to God?

This is more than an academic question. It is a matter of justice and right. It is also a matter of vitality to your own soul; a matter of life. It is deeply, seriously injurious to people to be receiving benefits and conferring none. In a deep sense it is more blessed to give than to receive. This is where the real good comes to you; in giving to God, in giving to His cause, in giving to people in His name. A person who is constantly receiving and not giving is weakening his moral and spiritual fibre. He grows constantly weaker and more worthless. It is a serious menace to character and to moral and spiritual health. A Christian woman who thinks highly of preachers said recently that the reason preachers are not better business men is that they are too much in the attitude of expecting something to be given them.

When we pray, we should not expect everything to come our way. Let us give thanks. Let us offer praise. Let us not seek something from Him all the time. Let us content ourselves with saying "Unto Him." It is certainly more polite, more manly, more in accordance with right.

It is a good thing to give thanks unto Jehovah And to sing praises unto thy name, O Most High,
To show forth thy loving kindness every morning
And thy faithfulness every night.

A TESTIMONIAL

(Louis J. Bristow, Supt.)

The wife of a certain well-known preacher was a patient in the Southern Baptist Hospital for about two weeks. In his work as pastor he has visited a number of hospitals through a series of years. Of his observation here and his wife's experience, he writes, in part:

"Your hospital is the most spiritual I have ever known. The nurses are of the highest grade that I have come in contact with, and the most spiritual. I thank God for such ministering angels."

We try: and it is encouraging to receive such expressions of appreciation. The superintendent is glad to add his own word of approval of the Christian character of the nurses belonging to our staff. Working seven days a week, fifty weeks every year, in difficult and trying environment, they remain happy. Dealing with abnormal persons—sick, suffering, often depressed or irritable; sometimes cross and ugly—they maintain in a remarkable degree a cheerful mood. They are indeed angels of mercy.
New Orleans.

Southwide Field Workers Conference will be held at Birmingham at 10:00 a.m. Tuesday, May 12, at Social Hall of First Baptist Church.

WHAT IS YOUR FAVORITE HYMN?

(H. H. Smith)

Several years ago, *Etude*, a musical magazine of New York, reported that from a questionnaire sent out by that periodical, "Abide With Me," led the list of favorite hymns, receiving 7,301 votes out of a total of 32,000 cast. The next highest choices were as follows: "Nearer My God to Thee," with 5,490; "Lead Kindly Light," 4,161; "Rock of Ages," 3,432; "Jesus Lover of My Soul," 2,709; "Holy, Holy, Lord God Almighty," 1,444.

While the results of this poll are interesting, and the hymns selected among our best, no doubt a different selection might have been made if the vote had been taken by some popular magazine instead of one that reaches musicians almost exclusively. When it comes to the matter of preference for hymns, there is certainly "no disputing about tastes." There was once a Sunday school superintendent who frequently called on the school to sing "The old ship of Zion." A cultured preacher used to say, "Brother . . . delights to sing 'The old ship of Zion,' but I suffer under it." No wonder it is difficult to compile a Hymnal that is acceptable to all.

There are some interesting incidents connected with the hymn that led the list, "Abide With Me." It was first published in leaflet form by its author, Henry F. Lyte, in 1847, and the author gave it the title, "Light at eventide." From the Methodist Hymnal Annotated we gather these facts: "The circumstances under which this hymn was written are full of pathetic interest. For twenty-four years the author had been curate of Brixham, Devonshire, England, but failing health required a change of climate. He himself tells how he deprecated being divorced from the ocean, the friend and playmate of his childhood; and it can only be conjectured how painful to a heart highly susceptible was the prospect of being torn from his hardy, seafaring flock. He lingered with them until life was fast ebbing, and then writes: 'The swallows are preparing for flight and inviting me to accompany them; and yet, alas! while I talk of flying, I am just able to crawl.' Thus, frail and feeble, he rallied to preach a farewell sermon to his fond people and once more to administer to them the Lord's Supper. His theme that day was: 'The believer's dependence upon the death of Christ.' It was September 4, 1847. After closing the deep solemnities of the Communion, he dragged himself wearily back to his home. That afternoon he walked down the garden path to the seashore, and, returning to his study, wrote out this immortal heart song, which he placed that evening in the hands of a near and dear relative." A short while afterward he died in Nice, France, his last words were, "Peace! Joy!" as he pointed upwards. He was a man of high culture and genuine poetic gifts.

Several years ago, a young man was seen weeping by the grave of the author of this hymn, and stated that it was through the influence of this hymn that he had been led to Christ.

In a mine disaster in the West several years ago, a number of miners were imprisoned for several days and were about to give up hope when they heard the voice of one of the miners singing, "Abide with me, fast falls the eventide." Someone, recognizing the voice, said, "That's Bill Cleland's voice, boys; don't give up." Buoyed up by the inspiration of this hymn, they held out until a rescue party reached them.

During the world war a chaplain asked a dying soldier if there was anything he could do for him. The dying man replied by quoting a line from this hymn: "Hold thou thy cross before my closing eyes."
Ashland, Va.

Prof. W. C. Williams of Greenwood was elected president of the State Teachers Association at its meeting in Jackson last week.

Dr. B. H. DeMent of the Baptist Bible Institute has gone to Ridgecrest, N. C., to spend the summer. We are glad to hear that his health has improved.

SPURGEON AND MACLAREN

By Rev. A. Cunningham-Burley
(In Spurgeon Orphanage Quarterly)

Although the name of Alexander Maclaren finds no place amongst the Church Leaders in the *Encyclopaedia Britannica*, it nevertheless is worthy of being coupled with the name of his more distinguished contemporary, Mr. Spurgeon, who receives his due share of notice in the columns of ecclesiastical biography. It should further be remembered that Spurgeon and Maclaren were not only contemporaries in the English speaking pulpit, they were close friends and ardent correspondents.

It is a blessing that these two men were addicted to letter-writing and it is because they loved the pen, that their messages to each other are not disappointing to read. Written with an eye on the publisher, their notes are warm with feeling and rich in friendliness. If publication had been at all in their mind, an artificiality would have been set up which would have impressed us unfavourably. But their emotions were so free and frank when they corresponded, that it is a pleasure, even at this late hour, to read what they wrote. Spurgeon's letters to Maclaren are either hidden away somewhere or possibly lost. Some Manchester letters, fortunately, have been spared to which further reference will be made presently.

As young preachers, Spurgeon and Maclaren were content with humble beginnings. They both had the courage to make a start in obscurity. The familiar story of Spurgeon's settlement at Waterbeach needs no repetition. Enough to say that he began his world-wide ministry in a tiny chapel known as "The Dove Cot," which was moved from a distance to its final destination on farmers' waggons, the whole structure costing somewhere about one hundred pounds sterling! Here, like Goldsmith's Country Parson, young Spurgeon was passing rich on forty pounds a year. Some years earlier, at a salary of sixty pounds per annum, Alexander Maclaren entered upon his first pastorate at Portland Chapel, Southampton, and there laid the foundations of his work as an expository preacher. Neither of them ever regretted having stepped on to the ladder at its lowest rung. Indeed, some years later, Maclaren at a public breakfast is reported to have said: "I thank God that I was stuck down in a quiet, little, obscure place to begin my ministry. What spoils half you young fellows is, that you get pitch-forked into prominent positions at once and thus fritter yourselves away on all manner of little engagements that you call 'duties'—going to this tea-meeting and that anniversary, instead of stopping at home and reading your Bibles and getting near to God. I thank God for the early days of struggle and obscurity." In these quiet and unpromising spheres, Maclaren and Spurgeon, by the blessing of God, managed to make their mark and guarantee their future.

And this is how it was done. They gained and held their hearers not only by the boldness of their utterances, but by a certain personal fascination that they both possessed in unusual measure. Both men knew the value of pulpit oratory and dogmatic utterance. But there was something more. They had that indefinable quality known as Personality, and as young men just beginning their life work, they owed much to the attractiveness of their outward presence as they stood before the people. What was said of McCheyne might well apply to the two men of whom we are speaking: "The thin, spare form, the pale face, the pleading voice and the burning earnestness produced a tremendous impression on the waiting and expectant congregation." On this particular point of Maclaren's personal appearance, Dr. Robertson Nicoll was very emphatic: "Who can forget that wonderful face with the light and shadows sweeping over it? Who can forget the flash of those magnetic, dominating eyes? There was a kind of regal effulgence about him in his great moments, that held all beholders spell-bound."

A close examination of their printed sermons reveals the delightful fact that these two preach-

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Housetop and Inner Chamber

Never throughout our history has a man who lived a life of ease left a name worth remembering.—Theo. Roosevelt.

Pastor Richard Campbell reports a good meeting at Wiggins. There were 48 additions to the church, 38 of them by baptism.

The Baptist and Congregational Churches in Colchester, Vt., have united and they are now making goo-goo eyes at the Jews.

Dr. L. W. Riley has resigned as president of Linfield College (Baptist) in Oregon, after 25 years of service. The college has a faculty of 36 and an endowment of over a million.

Prof. C. C. Gullett becomes superintendent of the Tippah County Agricultural High School at Chalybeate. He has been for several years in charge of the High school at Blue Mountain.

Ours is supposed to be a land of plenty, but an official in the Children's Bureau of the Labor Department at Washington estimates that we have 6,000,000 children in this country subnormal as to under nourishment. Here is a fine opportunity for Christian ministry.

Arrangement has been made for Prof. Tibbs, who has been teaching in the Baptist Bible Institute for a few years, to take charge of the Department of Christian Education, of which Dr. E. Locke Davis has been the head. Dr. Davis becomes pastor of First Church, Gulfport.

There were 47 professions of faith in the week ending April 25 in mission services conducted in New Orleans by students in the Practical Activities Department of the Baptist Bible Institute. There were 583 people attending the services, 163 people dealt with personally and 783 gospels and tracts given out.

The church in Jerusalem made good progress in arithmetic. In the second chapter of Acts it is said that "there was added unto them on that day 3,000 souls." In the sixth chapter we are told that "the number of the disciples was multiplying." In most of the denominations in the United States there was a subtraction in 1930.

Philip Snowden, British chancellor of the exchequer, has proposed a fifty per cent increase in the tax on gasoline, making it twelve cents a gallon, and an increase in the land tax, to meet the government needs. He refuses to consider a tariff even for revenue, as he says it relieves the wealthy at the expense of the poor, and is a direct attack on wages.

This writer lays no claim to financial insight or foresight; but any man of ordinary sense can see that money is like folks, it is no account unless it is at work. Money lying up in the bank doing nothing is not only useless, it is a menace. One trouble with our country and with all countries is that the money is lying up in the banks doing nothing. And the bankers are doing with it according to the advice of the old lady who told her daughter who asked to go out to swim, "Yes, but don't go near the water." Money is like blood, it must circulate to do any good. And the Bible has a word to say on this subject, several of them indeed: "There is that withholdeth more than is meet and it tendeth to poverty". Again: "Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire". Get that money out of the bank and buy the Education Commission bonds from Dr. Gunter. You will help a good cause. You will start your money to work for you at a good rate of interest, and you will start it to paying debts and set people to work with a happy heart. You will oil the wheels of business and you will make religion a practical benefit to many. Buy the bonds.

Dr. J. W. Gaines, for twelve years president of Bethel Female College at Hopkinsville, Ky., has been elected president of Georgetown College, in the same state. He is a native of South Carolina and alumnus of Furman University.

Rev. L. D. Posey of Itta Bena accepts the call to Jena, Louisiana, and has moved on the field. We are sorry to lose him from Mississippi, but those Louisiana brethren know his worth, he having spent several years with them.

Bowmar Ave. Church of Vicksburg on last Sunday extended a call to Rev. J. L. Boyd of Pickens to become pastor of this congregation. This church is well located in a good residence section and ought to do a great work.

Miss Kathleen Mallory announces that the address of Mrs. W. J. Cox, president of the Southern W. M. U., made at the meeting in Birmingham Tuesday, May 12, will be broadcasted. All who have radios may tune in and hear her. She begins at noon, central standard time. It will be over WBRC of 930 kilocycles.

Griffith Memorial Church in Jackson, D. A. McCall pastor, had 19 additions Sunday. Have had splendid interest and unusual crowds—had to use the balcony four nights out of six. Church has been crowded every night, lower floor full. Had between 700 and 800 last night—a packed house. With 589 at Sunday School yesterday and 180 at B. Y. P. U. last night. The largest number ever had at B. Y. P. U. Otis J. Thompson of 801 S. Gallatin St., is leading the singing. He is a wonderful singer. The meeting will run through next Sunday.

Two men receive the Th.D. degree in May from the Baptist Bible Institute. They are Wm. J. Dorman and Hugh Lee Simmons. Seven receive the Th.M. degree: F. B. Bookter, G. G. Casselman, L. M. Causey, O. P. Churchhill, E. D. Elliott, C. N. Travis and J. K. Lawton. Six receive the Th.B. degree: C. E. Autrey, H. D. Frink, W. C. Hamill, J. O. Hopper, W. L. Muncey, Jr., and R. C. Bounds. Others are graduated in the departments of Christian Training and Religious Education.

The meeting at Parkway Church, Jackson, of which J. P. Harrington is pastor, began two weeks ago. Baptized eight the first night. Had wonderful services every night and large crowds. Had some one to join nearly every night. Have had 43 additions in all. Baptized 26 last night, and have still others to be baptized. Some came by letter. They say they never heard such wonderful series of sermons before. Dr. M. O. Patterson preached and will be with them again Thursday evening (their regular prayer meeting night) and will speak on "Christian Growth."

Brooksville: Recently Brother J. E. Byrd helped us in our revival meeting. He taught us a Sunday School course, using the book A Search For Souls, by Scarborough, and preached twice daily for a week. There was not a great ingathering, but much good was accomplished. Three trusted our Lord and have followed Him in baptism. Several family altars have been erected, and some unforgiveness has been removed. Brother Byrd preached the Bible, showing chapter and verse, and strange to say "the Gospel" hit sin on every hand. People criticized his sin searching and denouncing preaching, but always had to add, "He told the truth." The last Sunday Brother Byrd was here we had large Sunday School attendance, without any special effort toward attendance. Last Sunday, week after the meeting, we had the largest attendance any of our members ever saw present at our church Sunday School. We believe we shall still reap much good from the meeting.—C. O. Estes, Pastor.

May I have a word to say about the proposal to discontinue the annual sermon in the meetings of our Baptist Associations and Conventions? It is my humble opinion that more praying and preaching and less debating at these various meetings will accomplish far greater spiritual results.—J. S. Riser, Jr.

We are in receipt of a copy of Within Our Gates, the quarterly published by Spurgeons Orphan Homes of Stockwell, London, sent by Rev. A. Cunningham Burley, who contributes an interesting article on Spurgeon and Maclaren. How beautiful and appropriate the scripture used as a motto on the cover of this magazine: "The fatherless and the widow which are within thy gates shall come and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest."

"Get the crowd" seems to be the slogan of many churches and preachers today. Get away from the crowd was the purpose and habit of Jesus. Go after the multitude is the modern way in Christian wor. The multitudes went after Him was the way it happened in Jesus' day. John the Baptist began his ministry in the wilderness of Judea. But the present day Baptists hunger for the hordes. Shall we follow them or shall we have them follow us? The more Jesus got away from the crowds the more they sought for him. And don't you think if we spent more time alone with God we would not have to chase the folks to get them to come to us?

Some questions which Baptist churches and all other Christian people will have to answer, and that apparently in the near future: Shall the State and other organizations outside the churches educate our young people? Shall the secular papers and magazines furnish our people with their literature? Shall other philanthropic and benevolent organizations provide for our orphans and other dependent people? Shall the State take care of the poor and unemployed? Shall socialists, by force or legal measures, compel us to distribute the world's goods equitably; or shall the Christian people voluntarily lay their property at Jesus feet, that distribution may be made according to need? Shall communism wrest capital from the rich; or shall wealthy Christians in industry see that a just division is made of the products of industry? There are more questions coming, but these are enough to keep us busy for a spell.

A meeting of the Executive Committee of the trustees of the Baptist Bible Institute was called this week to seek a way to prevent a default on the payment of bonds due Feb. 1st, 1931. This is written that Mississippi Baptists may realize how serious is the situation with this school whose students and faculty are doing more missionary work in a most needy field than any like number of people we know. Every week from thirty to fifty conversions are reported as a result of the work of these students in New Orleans. And this is only one item in the number of things they are doing in the work of the kingdom. Sometimes we feel that our people have heard the cry of wolf till they think there is no wolf when the peril of the school is spoken of. By the emergency appeal authorized by the Southern Baptist Convention for the past two years the Institute has been saved, the bonds and interest having been paid so far as they have fallen due. But another installment of \$30,000 falls due Feb. 1, and a note for \$10,000 is due Aug. first of this year. Beside this there is interest to pay. The trustees do not see where the money is coming from. The Lord has heard their cry hitherto, and that of President Hamilton and the students who cry to him day and night. Will you join them in prayer for help? And if the Lord puts it into your heart to send a contribution large or small, send it to Dr. Hamilton. An effort was made to secure help from the banks to extend the time for payments. They declined to help, but said Tell your story to Southern Baptists. Is any man guiltless before God who would suffer such an institution to be lost to Southern Baptists when he had not done what he could?

Editorials

OPENING THE FIRST SEAL

After we are told in the first chapter of Revelation that the Lamb took the book from the hand of Him that sat on the throne, for the purpose of revealing the purpose of God, for he only was found in heaven, on the earth or under the earth, worthy to open the seals and to look thereon: Then we are told, "I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come! And I saw and behold a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering and to conquer".

The revelation is here pictorial and dramatic. There was never a knightly tournament or a modern horse-race that was more so. The translation that Moffatt gives of this last verse is true to the whole picture: "Away he rode conquering and to conquer". But there are two other parts of the description which we cannot afford to overlook.

The first of these tells us that the Lamb opened one of the seven seals. Even at the risk of repeating the thought in a previous article we must keep in mind that the purpose of God can only be declared by the one who offered himself as a sacrificial substitute for our sins. Not only is it true that the purpose of God can be made known only through Him; it can be fulfilled only through Him. All that happens in this prophetic story of Revelation is made possible by the cross of Christ, by the sacrificial principle in the heart of God which finds expression in the cross, by the removal of sin which blinds men to the knowledge of God. Only the Lamb can introduce the figure of the white horse and the rider who goes forth conquering and to conquer. An echo of this is heard later (12:11) "And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death".

The other thing that needs to be observed is that one of the four living creatures bids the white horse to come forth. The four living creatures represent the expression of God's activity in the world or worlds about us. God is not merely the God of the Bible and the God of Calvary, but the God of the whole earth. All its activities and events are under his supervision and control. He is working in and through all things. All things synchronize in working out his purpose of redemption and world conquest. Paul says in one place, "When the fulness of time had come". God is the God of the ages. These are working out his plans. By faith we understand that the ages (worlds) have been framed (made to fit in together with mathematical and artistic precision) by the word of God. And when it is said here in the sixth chapter of Revelation that one of the four living creatures said Come, it is another way of saying that all things are ready, the time is ripe, the preparation is completed for the execution of this purpose of God which is now ready to be fulfilled. The time is ripe and out comes the white horse.

In interpreting this figure of the white horse respect must be had, as in all this book of Revelation to the common meaning of such figures and especially their use in the Bible. White is a symbol of righteousness. Recall the great white throne, white garments, and that we are made white in the blood of the lamb. The horse is a symbol of battle and of triumph. If this is so the vision of the White Horse here means that the day for the triumph of righteousness has dawned. That is why Jesus was slain. That is the meaning of the cross and of the resurrection. The kingdom of God is righteousness and peace and joy in the Holy Spirit. We are to seek first His Kingdom and his righteousness. This is the first and the final objective in the religion of Jesus. John the Baptist was to prepare the way that God's people might serve him in holiness and righteousness. And Jesus has redeemed

us that he might present us unto God without blemish and holy and unreprouable (Col. 1:22). And he "chose us in him before the foundation of the world, that we should be holy and without blemish before him in love". Eph. 1:4.

This opening of the first seal reveals the purpose of God concerning the world. It is that righteousness should be established in the earth. The attitude of righteousness is necessarily militant. It is on horse-back. The rider has a bow, which was the common weapon of warfare for horsemen. And he goes forth conquering and to conquer.

This assurance is given to John and to us at the beginning. A conquering king is pictured. Of course there is no one who fits this picture but the Lord Jesus Christ. There was given to him a crown. He was enthroned at the right hand of God. He was installed as the Son of God by the resurrection from the dead. Yet have I set my king upon my holy hill of Zion. Thou art my Son; this day have I begotten thee.

There may be, will be, much fighting ahead, but the victory is assured from the beginning. He must reign until all enemies have been put under his feet. The opening of the first seal gives the assurance of this.

THE KING COMES TO JERUSALEM

Next Sunday our people will be teaching and studying about the royal entrance of Jesus into Jerusalem. It is the climaxing of his teaching about the nature of his kingdom. It is the symbolic setting forth of the character of his sovereignty. It is the fulfillment of the prophecy of Zechariah (9:9) "Behold thy king cometh unto thee, meek, and riding upon an ass, and upon a colt the foal of an ass". Now the whole story is embodied in that one word, "Meek". If we miss the lesson in that word we have missed everything in the lesson, and have failed to learn the nature of the kingdom of Jesus.

Jesus was an utter disappointment to the Jews. And to the average Gentile to this day he is incomprehensible. The truth is that most of us who call ourselves Christians have not apprehended the real nature of his kingship. We have not learned that the way to sovereignty is through service. And the way to perpetuate sovereignty is to continue in service.

We talk with one side of our mouths about the spiritual nature of the kingdom, and we berate the Jews of His time and of our own time in mistaking the nature of His kingdom; and then we go right on magnifying the visible, material, outward and worldly. We seek numbers and prominence and wealth. We boast and pad our statistics and erect our own worldly standards, and worship bigness; and despise meekness and gentleness.

Jesus chose an ass to take him into Jerusalem on this occasion of his royal entry, because the ass is the symbol of lowly service. No horse for Him! Blessed are the meek for they shall inherit the earth. "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. He counted it not a thing to be grasped by violence to be equal with God, but emptied himself, taking the form of a servant. . . . Wherefore also God highly exalted him".

Jesus repeatedly refused to be made a king in any other way than by sacrificial suffering and service for others. The fifty-third chapter of Isaiah is not out of date and never will be; which begins with a description of the humiliation and sufferings of Jesus and ends with, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong".

Are we willing to adopt Jesus' conception of the road to greatness, that of sovereignty through service? Remember that when Paul said (Eph. 4:1ff) "I beseech you therefore to walk worthily of the calling wherewith ye were called", he pointed out the way in these words, "with all lowliness and meekness".

Let this mind be in you which was also in Christ Jesus. He that walks in the lowly road walks in the footsteps of Jesus and will be found walking with Jesus.

SUNDAY SCHOOL ATTENDANCE MAY 3, 1931

Jackson, First Church	.....
Jackson, Calvary Church	.....
Jackson, Griffith Memorial Church	.....
Jackson, Davis Memorial Church	.....
Jackson, Parkway Church	.....
Jackson, Northside Church	.....
Meridian, First Church	.....
Offering \$54.03	
McComb, First Church	.....
Offering \$34.44	
(Average attendance for the month of April 55)	
Columbus, First Church	.....
Brookhaven Church	.....
Kosciusko Church	.....
Offering \$11.17	
Hattiesburg, Fifth Avenue Church (April 26)	.....
Offering \$127.86	
Quitman Church	.....
Quitman Church (April 26)	.....
Hattiesburg, First Church (April 26)	.....
Laurel, West Laurel Church	.....
Laurel, Second Avenue Church	.....

Singer E. L. Wolslagel of New York will be with Rev. A. A. Walker and the church at Meridian in a revival meeting beginning Sunday, May the nineteenth. Prospects for a good meeting are encouraging.—A. A. Walker.

Pastor W. H. James of Satartia suffered the loss of his home by fire last week. He was away in a meeting at the time in which the Lord added several people to the church. If you want to "bear one another's burdens", you might remember him in this time of his loss.

MOTHER

She may have been a simple soul
With little learning gleaned from books,
She may have gained no shining goal,
Nor worn a laurel for her looks.

She may have stumbled in her speech,
She may have walked in lowly ways,
Perhaps she was too shy to teach,
Her songs, perchance, were homely lays.

She may have spent her modest life
Within a home of humble worth,
A loving mother, loyal wife,
A benediction from her birth.

She may have been a stately dame,
The mistress of a mansion grand,
She may have garnered wreaths of fame,
The wonder woman of her land.

She may have shone in robes of state,
She may have beamed in jewels bright,
Perhaps her wisdom was as great
As she was lovely as the light.

Her children may have stood serene,
Each son a prince of royal strain,
Each lovely daughter a queen,
Endowed with beauty, grace and brain.

Perhaps she is that simple soul,
Perchance she is that stately dame,
Perhaps she has not gained a goal,
Perchance she is an heir of fame.

She may have passed the gates of pearl,
She may be waiting over there,
To bless her boy, to greet her girl,
To clasp his hand, to kiss her hair.

She may be here where roses bloom,
Where hearts can thrill to words of love;
She may be here, but near the tomb,
And soon to be with God above.

But whether here, or whether there,
Go pluck for her a rose of white,
Or rose of red, this day to wear—
Such deeds of love are her delight.

—David Guyton,
Blue Mountain, Miss.

HOW PRISONERS ARE SET FREE

By Norman H. Camp

Prisoners are "rounders." Many go from one prison to another. They seldom escape the clutches of the law. Prison bars do not change hearts or reform lives. There is only one Power that can do that! The Gospel is the power of God unto salvation when it is truly believed. Without the Gospel, prisoners remain prisoners, both in this life and the life to come. How important, therefore, for Christians to give the Gospel both by the spoken word and the printed page.

A prison worker writes to the Bible Institute Colportage Association of Chicago, in acknowledging the Christian literature received for free distribution among prisoners in a county jail, "Many of the men read these books and are spiritually benefited."

"One young man who was here fifteen months ago and is just finishing a year's sentence in the Lansing Penitentiary, expects to go out as an evangelist in April. He has read many of the Moody books."

"Another man, an ex-convict, who had spent several years in the San Quentin Penitentiary, came to this place as a profane, drunken gambler and forger. A Moody book which he was carelessly reading, as he said, merely for pastime, gripped his attention. He was powerfully convicted of sin, was saved, and made a complete surrender to God. His appetite for tobacco and strong drink was taken away. Although he had to pay the penalty for his crime of forgery, he writes me frequently from prison, saying, 'I never was so happy in my life. I am doing all I can to help others find this wonderful Saviour.'"

"An old man of sixty, a profane chicken thief, was blessed and converted while here in jail. He declared that *Men of the Bible* [by Moody] was the best book he had ever read, and asked me to send a copy of it to his wife. He wrote me from prison at Lansing, saying, 'I have given everything into the hands of my Saviour, and am trusting in Him. I'll meet you on the other shore.'"

This prison worker, who tells of her experiences in the local jail at Winfield, Kansas, is sixty-six years young. She holds two services each week, assisted by a student pastor and a group of Christian women who help in the singing. She further writes: "I have never seen more attentive, well-behaved audiences, than we have at this jail, and never have I heard men sing Gospel songs with more zest.—I furnish them with song books and Bibles, Gospels and Pocket Treasuries."

Here is a woman who is doing a worth-while work among the men and boys behind prison bars. It is another demonstration that "God hath chosen the weak things of the world to confound the things that are mighty," and that He is able and willing to save men in all vicissitudes of life. Men never sink so low in sin, but what God can reach them and save them to the uttermost if they will give Him a chance. The great need of the hour is for earnest, praying Christian men and women who are willing to take the Word of life to a lost and sinking world. The entrance of God's Word giveth light. (Ministerial students in Mississippi College and all students in the Baptist Bible Institute are doing this kind of work every week.—Editor.)

INFORMATION FOR DELEGATES ATTENDING SOUTHERN BAPTIST CONVENTION, BIRMINGHAM, ALABAMA

To accommodate delegates from Mississippi a special steel coach will be attached to Y. & M. V. train No. 204 leaving Jackson Tuesday, May 12th, at 1:20 P.M., scheduled to arrive Birmingham 9:45 o'clock that night. Those desiring to leave on night train should make Pullman reservations in advance so that extra sleeper may be ordered if necessary. Requests for reservations should be made to W. Byrns, District Passenger Agent, Illinois Central System, Jackson, Miss.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

FINANCIAL STATEMENT

(Receipts from January 1, 1931, to May 1, 1931, as compared with receipts from January 1, 1930, to May 1, 1930).

BUDGET

	1931	1930
January	\$12,039.89	\$16,820.84
February	9,620.82	15,088.07
March	13,633.23	22,287.83
April	20,463.42	29,893.70

SPECIALS

	1931	1930
January	\$18,197.11	\$ 4,916.27
February	577.30	1,516.08
March	9,244.85	680.98
April	4,451.07	1,545.15

Total receipts for the Southern Baptist Convention year, May 1, 1930, to May 1, 1931, as compared with receipts for the Convention year, May 1, 1929, to May 1, 1930.

BUDGET

Receipts from 5-1-30, to 5-1-31	\$173,014.47
Receipts from 5-1-29, to 5-1-30	\$205,110.03

PRE-CONVENTION MASS MEETINGS WEDNESDAY MORNING, MAY 13

Dr. Prince E. Burroughs, Nashville, Tennessee, head of the Church Administration Department of the Sunday School Board, has arranged for a mass meeting to be held in the Municipal Auditorium of Birmingham on Wednesday morning, from ten to twelve o'clock, May 13.

The Convention begins at two o'clock in the same auditorium. This will enable those coming in early Wednesday morning or sooner, to attend a highly inspirational meeting. The two speakers selected for this occasion are among the best. Dr. C. Oscar Johnson, the new pastor of the Third Church of St. Louis, will speak on the theme, "Fools for Christ's Sake"; Hon. Pat M. Neff, Austin, former governor of Texas, will discuss, "Onward the Battle", showing the present status and the general outlook of Prohibition in the United States.

Dr. Walt N. Johnson, Mars Hill, North Carolina, announces a meeting for Wednesday morning, May 13, beginning 9:30, at the First Baptist Church of Birmingham, under the auspices of the Steward League of Baptist Ministers.

Rev. J. L. Boyd accepts the call to Bowmar Ave. Church in Vicksburg and will begin with them June first.

On Saturday of last week Mr. Homer Everett of Jackson was assassinated, foully murdered, and every indication is that he was killed by men operating a whiskey ring. He has been for some time in the employ of the prohibition enforcement department, and has proved a fearless and efficient official. Through his work a multitude of liquor runners have been convicted and sent to the federal prison. He has recently been working on other cases and is supposed to have been in possession of evidence against many to be tried at the federal court now in session in Jackson. He was killed while returning to Jackson, while passing through Covington county. Anybody who is in position to help apprehend his murderers and does not do it is a criminal. The men guilty of killing him ought to be hung speedily. The liquor business is essentially lawless and does not hesitate to murder if this serves its purpose. We are right now in danger of initiating a condition in Mississippi such as has made Chicago famous. And it is the business of officials in the State and in every county to see that it is stopped.

SPECIALS

Receipts from 5-1-30, to 5-1-31	\$ 51,857.07
Receipts from 5-1-29, to 5-1-30	\$102,575.04

EVERY CHURCH A CONTRIBUTOR

It makes very little difference whether a church has already contributed before the books closed on the Southern Baptist Convention year April 30th, if they will send in their contributions during the month of May. It is exceedingly important that every missionary Baptist church be true to its name, and it cannot be true to its name unless it is helping to send the Gospel to those who have it not. We would, therefore, urge that every church throughout the State which has not already done so would make a contribution before the month of May closes. Regular giving means regular living.

It will be observed from the statement that the receipts for this year were only about two-thirds of what they were last year. This is true, notwithstanding the fact that our program calls for more money than was received last year.

END CONv dept ETAOIN SHR

THE ORPHANAGE AND THE HOSPITAL

About 9:30 o'clock last Wednesday night all the children in a certain room, at the Orphanage, were almost frantic. A roommate had suddenly become seriously ill. One had the presence of mind to call the house mother. Very quickly Dr. Garrison was summoned, who responded with his usual promptness when a call comes from the Home.

The little girl was carried to the Baptist Hospital. A consultation followed the diagnosis, and Dr. Hagaman, the Hospital Surgeon, performed the operation for appendicitis. By 12 o'clock the child was "doing well". This is one of many examples of what the Hospital is doing for the children of the Home. Winnie Haines, Reporter

THE SPRING OFFERING FOR THE ORPHANAGE

The spring offering for the Orphanage will be taken on Sunday, June the 7th, instead of on Mother's Day, by consent of a majority of the Executive Committee of the State Convention. One of the principal reasons for the change is the fact that the spring "round up" for the Co-operative Work has just finished and we need more money than we could get by taking another collection at so early a date. The Superintendent of the Orphanage is asking the W. M. U. members and the Sunday School Superintendents to take the offering by getting subscriptions from the entire church membership, including the non-going church members.

Winnie Haines, Reporter.

Dr. E. P. Alldredge, statistician for the Sunday School Board of the Southern Baptist Convention, sums up in a recent report the "Gains and Losses of Southern Baptists in 1930". In 1930 there were 198,579 baptisms, or almost 23,000 more than we had in the year 1929. In the past eleven years there were among Southern Baptists 2,209,405 baptisms, with a net gain in membership of 888,930. There have been annually over this period an average of 200,855 baptisms. For ten years our growth has equaled that of any two other religious bodies in America. There has, however, been a decrease in the number of churches of 279 in 1930. In two years there has been a loss of 765 in the number of Sunday Schools. There has been also a decrease in the number of ministers. There are fewer Sunday Schools but more people attending. There is a loss of nearly \$2,000,000 in total contributions in the past year. Methodists suffered a loss of nearly six millions.

A WATCHMAN'S ANSWER FROM WUCHOW, S. CHINA

In the long ago one asked, "Watchman, what of the night?" The watchman said, "The morning cometh, and also the night."

I don't know when it was day in China, but somewhere she forgot God, and has been wandering in darkness ever since. Your watchman shouts back to you from the depths of China this 1931, "The morning cometh!" Yes, the NEW MORNING IS HERE! The LIGHT of the GLORIOUS SAVIOUR from on high is breaking into this benighted land, and darkness is fleeing before HIM!

A few days ago the framers of the new Constitution of China wrote into that document, "Freedom of religion" for these four hundred millions of people. Only a few months ago China's President, Cheung Kai Shek, became a disciple of our Lord Jesus. God's Holy Spirit is working in the hearts of men and women in China this new morning.

During the past fall and winter our Evangelistic tent was opened in six different towns in the interior of Kwong Sai Province. This tent Evangelistic work has proved to be a wonderful means in giving the Gospel to the multitudes. Many times the tent would be filled while hundreds of people stood up on the outside listening to the preaching of Christ's Gospel. Almost all of these great throngs of people were heathen. No doubt many of them never heard the Gospel before. How it moves one's soul to look into those seas of yellow faces as they listen and listen to God's Message that has HOPE in it for their weary, hungry hearts. All their lives they have known only to bow before FALSE gods that never answer and do not soothe the broken-hearted. When these multitudes hear of a LIVING SAVIOUR who loves, blesses, and gives ETERNAL LIFE, no wonder they want to hear more and still more. At the close of the services many manifest their desire to be saved and begin seeking the WAY. At this time our colporter sells many Gospel and Christian tracts. Who in the land of America will plead at the feet of the Master in behalf of this great work over here?

Wherever we go among the country chapels and churches great crowds come and listen to the Message about our Saviour. NEVER BEFORE has there been such a GREAT OPPORTUNITY TO PREACH the GOSPEL of JESUS CHRIST in South China as WE have NOW!

The Lord's work in Wuchow is very encouraging. Five years ago gloom and despair seemed to be written over all the Lord's work here. Our hospital, girls' school, book store, and the church were all closed. The merchants were forbidden to sell us food, and no Chinese could come and speak to us without a written permit from the Labor Union. That was part of the night!

It's MORNING now! Last week a Bible conference was conducted in our Baptist hospital here. Hundreds of people attended each service. Last Sunday, the closing of the Bible conference, was a great day. In the auditorium of the church five years ago almost to a day Dr. Leavell and I appeared before a group of men who practically demanded that we quit and leave China. But how different last Sunday. In this same auditorium three deaconesses and two deacons were ordained, one of whom was Dr. Geo. W. Leavell. At the close of the ordination service TEN women and young ladies followed Christ in baptism. A REVIVAL began in the church at the night service and is going on now. This large auditorium is crowded every night and many are coming out from among the heathen to follow Jesus.

For more than six years we have been praying for one preacher who turned aside to make money. We all felt he was a God-called preacher. He is the leader among our Chinese brethren in Kwong Sai and we could not give him up. The Lord answered our prayers. This Bro. Wai Tung Ping has repented of his waywardness and is now preaching with greater power than ever before. We have great hopes the Lord will make a mighty soul-winner of him.

God is at work this morning over here. The bodies of some of His missionaries are about finished. He will soon take them "Home" to rest, but they shall not return to these battle-fronts any more. We haven't had a new missionary recruit for years in South China. Thus far God is using men and women soldiers who were once boys and girls on the very farms and in the very towns where you now live in Texas, Oklahoma, Tennessee, Kentucky, Georgia, Virginia, etc. Our hearts are hungry to know how soon Southern Baptists will send out other sons and daughters whom God has already chosen to live and die for HIM in China.

Dear Southern Baptists, we SEE and KNOW that our Lord is doing His part in FOREIGN MISSIONS. Can He say the same about Southern Baptists?

I wonder if there is JOY in heaven concerning the amounts we are putting into GOD'S treasury for HIS FOREIGN MISSIONS. His bookkeeper KNOWS how much we have put in and how much we have kept out.

Beloved Brethren in America, shall we make it possible for these millions of souls in China to FIND Jesus Christ? If so, we must have MORE FOREIGN MISSIONARIES TO PREACH CHRIST'S GOSPEL and more FUNDS with which to PRINT and sow GOD'S WORD!

CHINA NEEDS JESUS TODAY!

—Rex Ray.

Wuchow, South China,
March 29, 1931.

—BR—

HOW CHRISTIAN SCHOOLS WORK

—O—

Chas. A. Leonard, missionary in China, sends us some interesting information relative to the conversion of the president of China. The story is about as follows: Some fifty years ago, Gen. Julian S. Carr, benefactor of Wake Forest College, found a young Chinese boy friendless and homeless in North Carolina. He took the lad home with him and reared and educated him. Charlie Soong, he was called, later returned to China as a preacher of the gospel as well as a successful merchant. In 1919 General Carr visited China and was invited to be guest in the home of the then President Sun Yat-Sen, whose wife was the oldest daughter of Charlie Soong. Charlie's youngest daughter is the wife of the now President Chang Kai-Shek, and it was through her influence and that of her mother that the president recently surrendered to Christ. Still another daughter of Charlie is the wife of H. H. Kung, who is a direct descendant of Confucius, and his only son is a minister in the Chinese National Government. What a "Romance of Missions" is that! A lone Chinese stranger, a little boy whom we have allowed our children to call "Chink," was won to Christ by a Christian general and his children are now shaping the destiny of 350,000,000 peoples under their Christian influence. And it all grew out of Charlie's days in Christian schools here in America!—Baptist and Reflector.

—BR—

Continued from page 2

ers were alike in their loving loyalty to Jesus Christ. Maclaren was able to say in the evening of his life: "I have tried to preach Christ as if I believed in Him; not as if I had hesitation and peradventures and limitations. I have tried to preach Him as if I lived on Him and that is the secret of it all—that we should ourselves feed on the Truth that we proclaim to others. So I would say to my younger brethren in the ministry: 'Preach Christ the Redeemer. Preach Him with all your heart. Lift up your voice; lift it up with strength, be not afraid.'" Spurgeon was of exactly the same mind. On the way to Kelvedon in July, 1928, the Rev. John Bradford expressed the opinion to me that Spurgeon's success as a soul winner and spiritual guide was owing to his passionate devotion to Jesus Christ, arising as it did from an agony of sin—conviction from which he felt that only the Strong Son of God could have delivered him. Behind all his evangelistic efforts there was an evangelical experience of the Saviour. This ac-

counted for the unqualified successes of subsequent years.

Although it is a far cry from Manchester Newington, yet Maclaren (who was not often in the Tabernacle audience—and none so delighted as he! An unpublished letter reveals that Maclaren knew how to employ when his heart was so pathetically touched.

Manchester,
13th May, 1875.

To C. H. Spurgeon.

My Dear Friend,

I have been wishing to write to you ever since I was in town, but have been prevented by a nasty stiff neck which I caught at or from the Baptist Union, and which has made every attitude, but lying on my back, painful.

I wanted to do two things. First, to say how sorry I was not to have been able to speak to you after service on the Sunday evening when I was at the Tabernacle. I was with friends who wanted to get home as soon as possible, and did not like to keep them waiting; so I left immediately hoping that I should get a word from you during the meetings and could then thank you for sending me tickets and for the impulse and help which your sermon gave me. Secondly, I want to explain that I was not at dinner at the Tabernacle on the Thursday because I was so poorly that I had to go straight away to my sister's house and go to bed. I came home next day and have not been out since, except on Sunday morning, when I managed to preach with my head all on one side and the sermon a match! This is a long story about nothing. I daresay you did not notice either of the heads of my discourse, but I should not like you to think me wanting in courtesy and something more, and I gratify my own feelings of cordial regard by writing. So forgive four pages about so small matters and believe me to be, my dear friend,

Yours cordially,

Alexr. McLaren.

As far as I have been able to ascertain, these two most friendly men never exchanged pulpits. This was partly due to considerations of distance, but more particularly due to the fact that nothing would induce Maclaren to preach in the Metropolitan Tabernacle in Spurgeon's day. Apparently an effort was made to get him to do so, as the following letter will show:

Manchester,

19th October, 1875.

To C. H. Spurgeon.

My Dear Friend,

There were so many other things to talk about at Plymouth that I forgot to ask you as to your arrangements for your platform in your absence. I said that I would take December 12th if you insisted. But I very much want you to get someone else. I am sure that my voice will be lost in the Tabernacle, and therefore I should be really obliged if you would release me. I hope that you have not so heavy a burden of home sorrows to carry as you had then, and that however heavy it is, Christ carries both it and you.

I am, my dear friend,

Yours always,

Alexr. McLaren.

But where Spurgeon failed, his son succeeded, for there are many still living who will remember the old man eloquent, holding forth in the October of 1900. And just as we are for ever indebted to Harry Furniss for his vivid picture of Spurgeon in the pulpit, so Mr. S. Begg has earned the perpetual gratitude of the Christian public for his excellent drawing of Maclaren grasping the rail and preaching the first sermon in the renovated building.

Maclaren, who was no stranger to suffering and sorrow, knew well how to sympathize with Spurgeon, who early came to pass through the fires of affliction. We quote from a third letter tenderly written by the golden pen of Maclaren.

Manchester,

8th November.

To C. H. Spurgeon.

My Dear Friend,

I am sorry to hear that you are laid up. My

Thursday, May 7, 1931
brotherly sympathy.
Whom the Lord will, it is to be a blessing to all the same.
Don't you see, the trial comes from the hand of God, and the trial comes from the hand of God.
I am thankful that my Brother Spurgeon has been so long in the land of the living.
I suppose possibly see
The final
to remind us
men had for
Maclaren spent
the year 1866
He ran up a
who was lying
sunshine. The
chat and de
the morrow.
lows: "We
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brotherly sympathy and prayers are with you. "Whom the Lord loveth He chasteneth." How hard it is to feel that, when our backs are tingling with the stripes! But thank God, it is true all the same, whether we can feel it or not. Don't you sometimes think when your own turn of trial comes, that you could grasp the consolations of God's Word better, if you had not preached about them so much? I often do, and am thankful if anybody will say things to me that my Bible says. It gives them reality to hear them from other lips. So my brother, cheer up, though you are in the furnace and do not let pain or the downheartedness born of pain, make your joy in the Lord less. He will uphold you with the right hand of His Righteousness—the same hand that strikes is righteous in the stroke and in the consolation. That's a wonderful word, isn't it? Forgive my talking so much to you; and understand that it means a hearty return of your greeting and a cordial expression of sympathy.

I suppose you are going to Mentone. I may possibly see you there.

Yours always,

Alexr. McLaren.

The final clause in the above letter will tend to remind us of the love that these two great men had for Mentone and its neighbourhood. McLaren spent three months in the Riviera in the year 1863 and found his friend at Mentone. He ran up against Spurgeon quite unexpectedly, who was lying lazily on the beach in the healing sunshine. The two men had a long and pleasant chat and decided to go to Monaco together on the morrow. To his wife, Spurgeon wrote as follows: "We drove to Monaco and back and saw to perfection the little rock Principality. It was a day of sweetest rest. Its lovely gardens and promenades are kept up by the profits of the gambling tables. We had Mr. McLaren with us, and went in and watched the players at the table. What moths men are if the candle be but bright enough!"

Both men kept holiday note-books and made daily entries of what they saw and heard. What is more, their recollections appeared in print and form very accurate and artistic word-pictures of sights, scenes and sunsets which will never lose their glowing charm.

I have always felt that this McLaren-Spurgeon friendship reached its perfect climax during the memorable Baptist World's Congress of 1905, when it fell to the lot of Dr. McLaren to unveil Mr. Spurgeon's statue in the presence of Baptist brethren from all parts of the world. It was no small privilege to have been present at Exeter Hall on that eventful Monday (July 17th, 1905) when Spurgeon, so to speak, reappeared on the scene of his early triumphs. It was a unique gathering, never to be repeated; never to be forgotten—McLaren standing there, calm, columnar, kingly, telling the delegates from the ends of the earth what he thought of his life-long comrade, Charles Haddon Spurgeon. Lifting up hand and voice, the old man reminded us that Spurgeon was incomparably the greatest preacher of our generation and of our Denomination. "We all of us bow down to him with the recognition of that pre-eminence of spiritual power that characterized him. He was, as the greatest only are, in his simplicity sublime."

After that mighty Congress, McLaren seemed to enter upon his old age, accepting (Simeon-like) his closing years as a discipline from God. He outlived Spurgeon by many years. He was born eight years earlier and was not called away until eighteen years later. In a word, he lived to be eighty-four, breathing his last on May 6th, 1910, the day before the death of King Edward the Seventh.

—BR—

Next week The Baptist Record expects to publish the sermon to be preached before the Southern Baptist Convention in Birmingham by Dr. John W. Phillips. It is different from the sermon of last year, but it will set you to thinking, and is intended to produce not only thought but action.

STUDIES IN REVELATION

By L. D. Posey, Itta Bena, Miss.

Chapter Twenty-One

Introduction

If these notes are to be worth anything to the reader, two things are necessary: Open the mind and heart to the teachings of the word of God under the direction of the Holy Spirit, even though those teachings are contrary to all opinions formerly held and taught; then begin with chapter nineteen and read slowly and carefully to the close of the book. If questions are raised by that reading, then read and re-read until those questions, if possible, are answered by the word of God and not by the wisdom of man. If you can read it in the original, so much the better; but by all means read it.

In chapter twenty we saw the close of the millennial age, the time during which Christ and the redeemed shall reign over the nations of the earth. Then followed the judgment of the lost, and their consignment with the Devil to their eternal doom. Thus ended the rebellion of the Devil, his demons and men against God. With this thought in mind, let us

Study Chapter Twenty-One

In the first verse of this chapter, our attention is directed to "a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." We are not so told in the book of Revelation, but it must be that following the judgment described in the preceding chapter that the old world was (will be) destroyed. Or, to be true to scripture teaching, will be regenerated (made new) by fire. In II Peter 3:10-13, the apostle writing under the direction of the Holy Spirit said, "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." In Isaiah 65:17, the prophet said, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Read also II Thess. 1:6-10. Now from the very nature of the case, there is no place between this time and the beginning of the chapter before us, where the order of God's plans as revealed in his word, make room for the fulfillment of the two prophecies just quoted, except following the judgment of the wicked. That all prophecies of the Bible shall be fulfilled, there is no doubt; but their fulfillment will not break the harmony of God's plan of the whole; and at the time just indicated the regeneration of the heavens and the earth by fire, fits like a glove to the hand. At the time the Holy Spirit had Peter write, it was no more necessary for an outline of the order in which these should occur, than it was for Jesus when discussing the resurrection of the righteous and wicked, to tell the space of time between the two. That was revealed to John on the isle of Patmos, and he recorded it in Rev. 20:5. There we learn that it will be one thousand years.

It is perfectly clear that part of the language in the chapter before us is figurative, because the holy city that is to come down from God out of heaven, is described in verse 2, as a bride adorned for her husband. Then in verse 9, this same city is spoken of as the bride, the Lamb's wife. In verse 3, John said of the same city, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." In verse 22, John says of this same city, "the Lord God Almighty and the Lamb are the temple of it." But because some of this language is figurative we need not go wild in our interpretation, and miss the real

meaning. Evidently the new Jerusalem coming down from God out of heaven", is literal, and in contrast with the former Jerusalem of Palestine. Being "prepared as a bride adorned for husband" surely has reference to the beauty of the city. That this city contains the bride the Lamb's wife, with all the redeemed of all ages, and who symbolize the body of Christ, readily accounts for that figure of speech whereby the container is put for the thing contained. That of this city it is said, "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God", can readily be seen as the anti-type of the ancient tabernacle where God's glory was ever present, with his people. The temple in a city is the place of worship. God Almighty and the Lamb are in every part of this city of the new Jerusalem; hence, every part is a place of worship of God.

The picture given us in verses 23 to 26 inclusive, is that of the new heavens and earth prepared for the habitation of man as it was before sin entered the world. This city becomes the dwelling place of God with his people; its light lightens the whole world; it is the place of worship, and redeemed men and women in their raised or translated and glorified bodies have free access to it from every quarter of the new earth. Stated differently, we have here what the world and mankind would have been, had sin never entered the world. But since sin did enter, the true character of God was revealed in Christ who died to save the lost. Those who believed and trusted Christ have been saved by his blood, and as seen in this and the following chapter are in their glorified bodies occupying the new world, and freely worshipping God in the beauty of holiness. Now being sons and daughters of his by the new birth, they cannot even be tempted to sin. Thus the scene of the former conflict with sin, and sin's apparent victory, becomes the scene of man redeemed through Christ, and rendering to God glory and honor through the eternal ages.

The beauty of this new Jerusalem is beyond the power of the human mind to conceive. The purity of the gold of the streets, the size and beauty of the gates of pearl, the magnitude and pricelessness of the foundation stones; all these are meaningless to us, because there is nothing we have ever seen to which we can compare them. Not until this mortal shall have put on immortality, can we begin to comprehend it. Indeed, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." I Cor. 2:9.

Finally, the size of the new Jerusalem is as much beyond our comprehension as is its splendor. It is a cube fifteen hundred miles long, wide and high. There is no place in the United States where it could be set down without going partly over the gulf at the south or the great lakes at the north. There are three billion, three hundred and seventy-five million cubic miles in it. After making allowance for streets of extra width, and following out the cubical shape, with each mansion nearly one-eighth of a mile long, wide and high, there would be one trillion, seven hundred and twenty-eight billion of such mansions. Truly, God is making room for a mighty host of the redeemed. "He (Jesus) shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isaiah 53:11.

What a wonderful display of the compassion of God and our Christ to redeem enough from among rebellious men to occupy so many mansions of such great dimensions.

—BR—

The editor had the pleasure of preaching Sunday morning for Pastor L. I. Thompson at County Line Church in the south end of Rankin County. The house was full of people and they gave good heed to the message, which was intended to enlist their cooperation in mission work. We had the pleasure of dining with brother and sister Thompson and enjoying their fellowship.

W. M. U.

I would indeed be an ingrate if I did not express my gratitude for the hearty response to the call made to the missionary societies for the Cooperative Program. We did not receive large gifts but many small donations from the women all over the State; and many of these same women are giving through their church budget to the Program. Perhaps some of the women are giving sacrificially even though their gifts are small—take heart for our Lord has power to multiply our gifts and use them to bless the multitudes. One dear President of a society writes: "I received your letter concerning the shortage in the Cooperative Program receipts. It hurts me that I am in a position to do so little giving. We are in a hard place financially, and if we have a member in our society who isn't I don't know it." She sent a gift. This is the spirit that will get our Boards out of debt and send out our missionaries, if every Southern Baptist would catch it.

For the month of April we had reported 3 new S.B.'s; 2 new R.A.'s; 3 G.A.'s; 1 Y.W.A.; and 4 W.M.S.'s; making a total for the first four months of 1931 as follows: Twelve S.B.'s; 14 R.A.'s; 18 G.A.'s; 15 Y.W.A.'s; 17 W.M.S.'s; grand total of new organizations, 76. Note we have fewer Sunbeams than any other. Let us not neglect the little children.

For the first quarter we have received reports from 367 W.M.S.'s; 232 from young people; 29 from associational superintendents and 17 from associational Y.P. Leaders. These reports that have come in are excellent, but we are left to wonder about those that did not report. Perhaps you think it a small matter but it indicates life and gives us an insight into your work.

We would be so delighted if each district would encourage and plan to have a car load of girls to go to Ridgcrest to the Y.W.A. Camp. Perhaps there is a counselor who would volunteer to take her car and let the girls share the expense of same. Please let me know and perhaps I will be able to help you in your planning. **TWENTY HAPPY Y. W. A. GIRLS IS OUR GOAL AND JUNE 16-26 IS THE DATE.**

Mission Study This Convention Year

The report of the State W.M.U. office of certificates and seals was gratifying. The number of official seals being 222 for the months from April 1st, 1930, to March 31st, 1931. The number attending our conference on Thursday morning, indicated marked interest, and while our banquet on Wednesday evening was not what your chairman had set her heart on, I trust it was a pleasant event coming at the close of such a full Convention program for the day, and with limited time, the plans could not be carried out. But I trust some were stimulated to complete the courses and secure awards. That was really the purpose in suggesting the banquet.

Now that we are beginning a new Convention Year, we trust many more will go with systematic study. We know that knowledge brings inspiration to larger endeavor along missionary lines. Truly if Baptists who are indifferent and careless about Kingdom work failing to hear with the heart the command of the Master, could be led to read not only the Book containing the commission, but books and papers telling of the accomplishments of our missionaries and the needs of our work, they would be awakened and seek to have a part in the carrying out of our Lord's command—"Go Ye."

I would urge our mission study leaders in associations and districts to plan for larger things. Mission study classes, Institutes of a day or days, reaching as many societies and churches as possible. Seek a place on all programs of our various meetings bringing it home to the hearts of

our women and young people the need of information.

Training teacher for mission study classes is a crying need. I know we are busy with a multitude of things but the Master said "I must needs be about my Father's business"—and truly "the King's business requireth haste."

To remember that all awards, seals, cards, etc., are sent from State Headquarters. Write Miss Frances Traylor, Cor. Sect., for all awards.

Where possible, church schools of missions are a great thing to bring the whole church, men, women and young people to a missionary consciousness. Try it in your church. Get your pastor interested and with his leadership make this coming summer yield fruit in missionary minded churches.

Some of the later books are "Healing and Missions"; "Riminescences: Twenty-five Years in Victoria, Brazil"; "In the Land of the Southern Cross"; "From Jerusalem to Jerusalem." All of these are 50c from Baptist Book Store.

Margaret Buchanan,
State Mission Study Chrmn.

All Aboard for Birmingham!

Get out your old gray bonnet,
With the blue ribbon on it,
And pack your grip for Birmingham.

Why, sure, wear your old bonnet! Gray is the latest fashion and blue, the leading color for this Spring. Must have a new bonnet for the Convention? My dears, it just isn't being done this year.

We are not making elaborate preparations for your coming to the W.M.U. Convention, because with conditions as they are over the country, and most especially with the heavy debts on our Boards, we deemed it very imprudent to be lavish in expenditures. However, with the deficiency in material evidence of our planning for your coming, our efforts have been all the more wholehearted; our expectancy the more enthusiastic. Your welcome will be from the depths of our hearts. Where our treasury lacketh, our hearts do all the more abound.

We have endeavored to make you comfortable and happy. The First Methodist Church, in which our sessions are to be held, is admirably adapted for this purpose. It is also conveniently located.

Our post office building, the handsomest in the south, occupies the other half of the block, beside the church. The building has an exterior of George White granite and the interior is of Alabama white marble. Here you may purchase stamps of all "denominations," and mail your parcels back home, from your expeditions in our fashionable shops.

Across the street from the church is the magnificent Masonic Temple, also built of white granite, the corner stone of which was laid in 1921 by the late President Harding, during Birmingham's Semi-Centennial Celebration. The organ in the large auditorium of the temple is one of the largest in the south. You may have heard it over your radio, from broadcastings from our three stations, WAPI, "The Voice of Alabama," WBRC and WKBC, of which we are justly proud.

The block on which the church and post office are located borders on the shopping district. The Municipal Auditorium, where the Southern Baptist Convention will convene, is only three blocks distance. A walk across the park in front of the auditorium, and you can saunter through our elegant city library, which has nine branches in suburban sections. An art gallery and the nucleus of museum are also interesting departments.

Adjoining the library, our county court house is being erected, which will be strictly modern in every detail. Across the avenue, is the City Education Building. Our public schools rank with the finest in the United States, and educators come from many other states to observe the methods used here. Birmingham's cultural life is unexcelled anywhere.

We have a city of beautiful homes. Some of the handsomest in the country are nestled on the sloping Red and Shades Mountains. The scenery from these mountains equals that in any part of

the country for beauty.

O, yes, we have some dirt and soot, but we make no apologies, for here we make iron and steel for a living. Our industries are of world wide fame.

You will find all kinds of mercantile establishments in our city, and our department stores and specialty shops are a veritable fashion show. You will be in perfectly good taste to wear a new bonnet when you go home, for you will be unable to resist the reasonable prices of commodities.

We are anxiously awaiting the time to say "Howdy," to you, and sincerely hope you will thoroughly enjoy your stay in our "Magic City of the South."

Mrs. Charles A. Hassler,
W.M.U. Publicity Chrmn.

(Continued from last week)

In the compound nearest our home in Iowa there lives a Priestess. She wears numerous strings of white beads to denote that she is a shango Priestess, but in her little room to which she took me, there are four other idols for whom she also officiates. There is no jealousy there, each has its own purpose and requires its own ceremonies. Over one hung the iron anklets which are used by the women who have lost many children. In one corner there is a pot of water, and offerings of sugar and kola nuts to another, for some the nuts are chewed and put on them, others have fowls killed and the blood is put on them, and so on—according to the requirements of each.

Then associated with each of these idols are certain practices. One as we said was the wearing of anklets, the tinkling of which is supposed to frighten away the evil spirit which would take the child's life. Others wear a small iron band which is supposed to bind the child to earth. Just a short time ago a mother brought her child to me. It was very ill and she was distressed. The body was loaded down with charms, iron bands, and other native medicine. Among other things there were heavy iron bands on each arm and to these was fastened an iron chain about three feet long. This was to bind the child to earth. The mother explained that the child had been born eight times and each time just as it was the age of this one it died, or the spirits took it away. Often they resort to other methods to save the child. Some times after the child is dead they will mutilate it and bury it in the woods, or the bush as they call it. It is a great disgrace to be buried in the bush. If they die out at the farm even several days journey they are brought in to be buried either in a room of the house or at least under the dirt of the veranda. So by burying the child in the bush they hope to so humiliate the evil spirit that he will not return to that child again. Now, you cannot persuade them that this is not the same child returning each time. Why they have noticed certain peculiarities about a child, perhaps a birth mark or the hands were a certain shape and the child died, when the next child was born it bore these same peculiarities. Why that is proof sufficient that it is the same child.

We removed the chains and charms from the particular baby mentioned and treated it, returning it to the mother well and strong. She now brings the baby to the clinic each week and is trusting us to help her keep the baby well. The baby wears no charms now, and the mother attends church regularly, she will no doubt become a strong Christian.

There are about 10,000 of these mothers in Iowa alone, we have reached about two hundred of them through our baby clinic during the past year. This is part of the work you are doing by contributing as you have to the Dispensary building and equipment.

You will notice that my address has changed. I will tell you the reason next time. I cannot just now.

Much love to each of you.

Sincerely,

M. R. McCormick

Mrs. H. P. McCormick.

The Baptist Record

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P. I. LIPSEY, Editor

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1911, at the Post Office at Jackson, Mis-
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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
general your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
other notices will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Notes and Comments

The Northwestern Baptist Pas-
sengers' Conference decided to have a
circulating library. Each member
will bring a new book to the month-
ly meeting and exchange it with
some other brother to be read the
following month and so on. This
is a fine idea and will make a few
books go a long way.

A letter from Bro. A. B. Magee,
pastor of Sylvaena Baptist Church
in Yalobusha County, says that the
church has no pastor now, that it
desires to build a house of worship
in the near future and needs a pas-
tor. May the Lord send them one
soon. He reports a good Sun-
day School.

The Pittsboro Baptist Church has
paid its pledge up to date and is
going right along with its other ob-
ligations. There is a band of splen-
did men and women over there who,
though not so numerous, make up
in zeal and willingness. The Sun-
day School, under Supt. H. W. Han-
nford, and the W. M. S., with Mrs.
G. W. Malone as president, are doing
good work for the kingdom. At-
torney J. L. Johnson is teacher of
the Adult Bible Class and makes a
good one.

Scuna Valley School, near Coffee-
ville, had a corps of very worthy
teachers last session who did their
part well in school and church. We
regret to see some of them leave,
but trust that those who take their
places will prove worthy successors.
Those leaving are Supt. W. C. Henry
and Misses Hannah Patterson, La-
randa Ryals and Bernice Murff. If
you want some good teachers these
will not disappoint you.

The meeting of the Southern Bap-
tist Convention is at hand. I am
wondering as the year closes what
the situation will be, especially from
a financial standpoint. The last I
heard from our state was very dis-
couraging. The contributions were
far behind last year's gifts. If that
rate prevails unto the end of the

month I fear that the spirit will be
taken out of our leaders and work-
ers on the fields. Just what the
outcome of this falling off in con-
tributions is to be I am not able to
foresee. God has His purposes, no
doubt, but I am not able to see
them now. I know He knows best
and will do right, but that may
bring us great humiliation and
shame; if so, let it come for that
will be right. We can only pray
and wait.

I notice in the papers that the
Episcopal Church in a recent meet-
ing declared itself against the di-
vorce evil. I think it is time, and
late time at that, when every body
of people in the land that stands
for truth, righteousness and the
Bible should take a positive stand
against the matter and let the world
know just what a crime divorce is.
It is one of the darkest blots on our
civilization at this time. When the
family decays the nation dies. And
the divorce route is a direct route
to decay and disintegration of the
home. Companionate marriages,
trial marriages and birth-control
are children of the divorce situation.

District 3 B. Y. P. U. Convention
of Yalobusha County met with New
Hope Church the first Sunday after-
noon when a splendid program was
rendered. We hope to have a more
complete account of the meeting
later. Its president, Rev. S. J.
Rhodes, was still unable to attend,
so Vice-President Clyde M. Wil-
liams presided. These meetings are
held once a month on the first Sun-
day afternoons.

A true soldier loves to honor his
flag. When called upon he will fight
for it, and also will give that its
honor may be sustained. We are
soldiers of the cross and our flag is
the blood-bought and blood-stained
banner of Jesus Christ. We must
love and honor it; fight for it at
the front if called, and give to sup-
port its fighters also. To fail to do
either is to dishonor the flag and
dishonor ourselves. A failure to
do the one is as dishonorable as the
other. Do you, do I, honor the flag,
or do we let it trail in the dust?

Veterans of the Cross

We still have a goodly number of
these dear older men and women
who linger on this side the mystic
river, and whom we delight to hon-
or. May heaven's choicest blessings
be with them, and may they yet be
with us many years. Among these
let me mention—

Rev. L. E. Hall, of Hattiesburg.
This good soldier of the cross was
born in Sumpter County, Alabama,
March 23, 1847, which makes him
84 years old last March. After
marriage he came to Mississippi
and was baptized into the fellowship
of Salem Baptist Church and was
soon ordained to preach. He has
been busy ever since that time. He
was for three years an evangelist
under the appointment of the State
Mission Board and did excellent
work. He was later pastor of the
First Baptist Church at Hatties-
burg. It is said that the church
grew five hundred per cent during
his ministry. He had previously
served other churches, among which
was the church at Shubuta, where

he was the pastor of W. H. Patton,
who still lives. Of Bro. Hall, W.
H. Patton once said: "Bro. Hall is
the biggest little man in the state,
and I am not sure that he would
suffer in comparison with the big-
gest big man in the state". He was in
the Confederate War and made a
valiant soldier. He was active in
the movement to rid Mississippi
from the saloons. He wrote con-
siderable for various papers and has
issued some books and pamphlets.
He still lives, though practically
blind, but has the same zeal for the
Master's work that he had in his
younger days. May the Lord bless
him and his abundantly.

Down in Lawrence County, Miss.,
on April 27, 1860, another one of
our most useful and deserving Vet-
erans of the Cross first saw the
light of day, Dr. J. R. Carter. He
has by no means passed the days
of usefulness, but the service al-
ready rendered will class him as in-
deed a Veteran of the Cross. He
began his career as a country school
teacher, the route so many of our
fine preachers took at starting, and
thus went through Mississippi Col-
lege and the Southern Seminary.
He was for a while pastor of Bunker
Hill, Cedar Grove and Silver Creek
Churches down in Lawrence Coun-
ty. Later he was pastor of Terry,
Learned, Chapel Hill and Salem. He
served a number of other churches
in the southern part of the state.
But the crowning work of this good
man's life was done as Superintendent
of the Mississippi Orphanage.
He came to it in its early days,
times were hard and the people un-
acquainted with its work; but he
set to work to make it one of the
best of its kind. How well he suc-
ceeded the splendid brick buildings
on the campus speak. Hundreds of
boys and girls have gone through
that wonderful institution, and the
vast majority of them have gone
out to bless the world. He gave up
the work to younger hands a few
years ago, but his works do follow
him. He is back in the land of his
nativity now serving still his Mas-
ter as pastor of some of the
churches he visited when a boy.
May his days be many and useful
yet, also the days of his faithful

wife who so ably aided him in all
his work. Eternity alone will tell
the power of the work and influence
of this good man.

SEMINARY LIBRARY BENEFICIARY L. A. Myers

Over a period of years the South-
western Baptist Theological Sem-
inary Library has been enriched by
five bequests of books. These have
included two which have come to the
Seminary during 1931, namely, 1,200
volumes from the late Dr. Forrest
Smith and 750 volumes from the
late Dr. J. M. Carroll.

The Smith Library consisted of
works on Theology, Bible Study,
Missions, Religious Education, and
practical religious writings. The
Carroll gift also contained more
than 3,500 annual reports of most
of the Baptist Conventions and As-
sociations held in Texas for over a
period of forty years.

Bequests of earlier years include
1,100 volumes from Dr. George Mc-
Daniel; 500 volumes from Dr. J. B.
Gambrell; 225 volumes from Dr. J.
R. Graves. The Graves bequest is
the oldest of the group and contains
an almost complete file of the cele-
brated and valuable "Tennessee
Baptist".

Two special sections of the libra-
ry have been endowed. An endow-
ment of \$1,000.00, known as the
"Dayton C. Simmons Fund" and an
endowment of \$3,000.00 known as
the "Felder Library of Missions"
are special features. In addition,
Rev. R. L. LeFevre has given \$500.00
and Rev. Z. C. Taylor \$100.00 and
Dr. H. E. Dana \$200.00 in strength-
ening the New Testament and Mis-
sion Departments.

The professor, to impress on his
pupils the need of thinking before
speaking, told them to count fifty
before saying anything important,
and one hundred if it was very im-
portant.

Next day he was speaking, stand-
ing with his back to the fire, when
he noticed several lips moving rap-
idly.

Suddenly the whole class shouted:
"Ninety-eight, ninety-nine, a hun-
dred. Your coat's on fire, pro-
fessor!"

Service Annuity Plan Gaining Favor

In the fall of 1930 The Service Annuity Department began an
aggressive effort to secure signed agreements of ministers to partici-
pate in the Service Annuity Plan of The Southern Baptist Convention.
We now have the agreements of about 700 ministers.

In February 1931 we began to devote our principal efforts to the
enlistment of churches in the Plan. We now have the written or
verbal promises of leading deacons and Finance Committeemen in
more than 100 churches that they will endeavor to secure its inclusion
in the next budget of their churches. Some churches have already
adopted the plan.

The outlook now is that we shall be able to issue certificates by
the end of 1931 to those whose agreements shall have been completed
at that time.

Members of churches desiring their pastors to become charter
members of the Service Annuity Department which provides age and
disability income and other benefits should write for full information.

SERVICE ANNUITY DEPARTMENT of The Relief and Annuity Board of the SOUTHERN BAPTIST CONVENTION

Thos. J. Watts
Executive Secretary

H. F. Vermillion
Managing Director

The Sunday School Department

SUNDAY SCHOOL LESSON For May 10, 1931

(L. D. Posey, Itta Bena, Miss.)
Subject: The Parables of the Pounds.
Golden Text: It is required in stewards that a man be found faithful. I Cor. 4:2.

Introduction

The student of this lesson should read Luke 19:1-27, and Mat. 25:1-30, in order to get the different viewpoints of the teachings of Jesus on the question of stewardship; but more especially to get the purpose that he had in mind when he gave these parables.

All the parables have been more or less abused in efforts to make them teach what they were never meant to teach; but perhaps these parables of the talents and pounds have been more abused than any others.

The lesson for this date followed immediately after the lesson for last Sunday, and either in or near, the home of Zacchaeus in the town of Jericho which was about fifteen miles to the east of Jerusalem. It was the same date as the lesson of last Sunday, which was about ten days before the crucifixion of Jesus. Its immediate purpose was to correct wrong ideas about the setting up of the kingdom of heaven. That is a lesson as much needed to be learned now as when Jesus was here.

The Lesson Studied

The parable of the pounds and the one of the talents are in some respects parallel, in other respects opposites. The purpose of each was the same. Each teaches that there would be a long interval between that time and the actual setting up of the kingdom of heaven. Of course those who hold that "the church" is the kingdom of heaven on earth, and that the kingdom of heaven is here "spiritually," will not accept this interpretation. But I know no law to compel people to believe what they do not want to believe, even though to refuse is to reject what the Bible teaches. In Luke 19:11, we are distinctly told, "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear." Just here we are again very forcibly reminded that because people "suppose" a thing to be true does not make it true. That is one great trouble now with multitudes of people; they "suppose" the Bible teaches things it does not teach. People who "suppose" "the kingdom of God," "the kingdom of heaven," and "New Testament churches" to be the same either literally or "spiritually," are supposing something to be true that is not. That they are alike in some respects, there can be no doubt, but it is in the fundamentals that count. Both men and monkeys have two feet, hands, eyes and ears; one mouth, one nose, one means of procreation; but there are fundamental differences that place monkeys in the brute family, while man was created in the image of God. Organisms have functions to perform.

New Testament churches are to prepare for Christ to come and set up his kingdom, which is the kingdom of heaven. The function of that kingdom will be to prepare for the kingdom of God, when the Son shall deliver his kingdom to the Father "that God may be all in all." I Cor. 15:28.

The two parables are alike in that they both teach faithfulness, and show the results of faithfulness in the stewardship of money and means. They are alike in that they both show reward for faithfulness, and not only loss of reward for unfaithfulness, but of means and opportunity to those who are unfaithful.

These parables are also alike in that those entrusted with the Lord's wealth were to use it until his return to have a reckoning with them. Also the last one in each parable failed.

These parables are unlike in that in the parable of the talents each one was given means according to his ability. One was given five, another two, and one was given one talent, each according to his ability. In the parable of the pounds in today's lesson, each of ten persons was given one pound.

These parables are unlike in that in the first two in the parable of the talents, there was a gain of one hundred per cent. In the other parable one gained one thousand per cent, while the next one mentioned gained but five hundred per cent. In the parable of the talents, the first two received like commendation and reward; while in the other parable only one was praised, but, each of the two mentioned, received rewards in proportion to their faithfulness.

Generally speaking, it is not much trouble to get along with the interpretation of the first two persons in each parable. It is the last one in each parable where the trouble usually arises. In each parable, if you interpret all the characters as Christians, then in dealing with the last one in each, you must take the position that they "fell from grace" and were lost, which is contrary to the specific as well as the general teachings of the Bible; or, you must take the position that the point of the lesson here is loss of reward without loss of eternal life. That truth is distinctly taught in I Cor. 3:11-15, where Paul speaks of being "saved; yet so as by fire."

Now as I have tried repeatedly to make plain, there is but one safe rule in the interpretation of parables: Find, if possible, the exact purpose or purposes for which the parable was given; then interpret in strict accord with that, and let the incidentals given to round out the picture take care of themselves. By that I mean: Interpret them in accord with the known teachings of the Bible bearing on the question raised by the parable.

Conclusion

Now to "sum up" this lesson there are a few things we need to get and hold:

1. Jess taught in this lesson and elsewhere that there would be a long

period of time between what was then present time, and the time of his return to set up his kingdom on earth. There is no chance to escape that fact. To dispute it is to deny the Bible. So way goes your church and kingdom identity.

2. That during his absence his people would be entrusted with the work of getting things ready for his return. The Great Commission tells what that is. Mat. 28:18-20.

3. That the thing above all else that he requires upon the part of his people, is faithfulness in the use of the means entrusted to them.

4. That he will reward the faithful in proportion to their faithfulness and the results of the same.

5. That the unfaithful not only do not get a reward, but lose their opportunity, here it is denominated "pound", but also suffer punishment for their unfaithfulness. If you make that apply to Christians, then the suffering is here, but the loss of reward is eternal.

Are we faithful "stewards of the manifold grace of God?" I am afraid we have not been, and that is the cause of the deplorable condition of our mission work now.

FULTON CHURCH

It was the writer's privilege and pleasure to visit this grand old church last Sunday, and preach at both hours.

The occasion of our being there was the fact that the pastor, Bro. D. H. Waters, has been in poor health for the past few months and was given an indefinite leave of absence that he might have an opportunity to try to regain his health, and at the last meeting of The North East Mississippi Baptist Pastors Conference it was agreed by unanimous vote that the different pastors would supply one Sunday each for Bro. Waters without cost to either the church or pastor, and it was the writer's time to go.

Notwithstanding the fact that the pastor had not been able to preach for some time, and that the preaching services had been somewhat irregular, we found the church carrying on the work in a really great way. Dr. R. L. Senter, one of the most deeply spiritual and consecrated laymen to be found anywhere, is the S. S. Supt., and does his work in the most efficient way. We were impressed with the grace and ease with which he presided. It is a real Bible school where God's Word is the chief text book, and where they really study it.

The B. Y. P. U. work is directed by a Bro. Cleveland, who has his work well in hand. Diplomas were delivered to a large number who had recently taken the Study Course. One of the extraordinary things was the great number found in the Adult Union.

Bro. Waters must have wrought well during these years that he has been the Under Shepherd there, for there is a deeply spiritual atmosphere that seems to be found in every department of the work.

We were entertained in the home of Bro. and Sister W. E. Thompson, who are at the head of the Itawamba Agricultural High School, where they are doing a most wonderful work. Bro. Thompson tells me that he enrolled around 350 students in

the High School this past year. There is only one other school in the county that does high school work, and the rest of the students send their students to the school.

We met many old time friends and former acquaintances who have been members of churches in different places where the writer has been pastor or held meetings. It was indeed a great day with many pleasant memories.

—C. S. Waters
Blue Mountain, Miss.

PELAHATCHIE, MISS.

The T. E. L. class met Monday noon, April 27th, in their class room for business meeting.

After singing the class song, President conducted the devotion reading Acts 5:29-41. The roll was responded to by fourteen members, and a splendid report was made by the officers, eleven oral and nine phone calls included this report.

Our Group Captains reported 100% pupils for the month, as follows:

Group One—Messrs. Stinger, Bailey, Thames; Group Two—Messrs. Rushton, Beasley, Polk; Group Three—Messrs. Ward, Knight, Chapman.

Our blue seal for six months was placed on Standard. Mrs. L. Patrick, a Home Department member, was a welcome visitor.

Widow: "I'm very sorry that I couldn't see you when you called. I was having my hair washed."

Widower: "Yes, and those ladies are so slow about returning things, too."—Penn. Punch Bowl.

"Pardon me, Professor, but last night your daughter accepted my proposal of marriage. I have called this morning to ask if there is any insanity in your family?"

"There must be!"

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TAZZIE, TAZZIE, AND TOZZIE, OR THE DISOBEDIENT PIGS

Away down in Mississippi, where there is lots of clay-dirt and plenty of rain to make this dirt into sticky, heavy mud to roll in and to squeeze between the toes, there were three little baby pigs, who, with their mama-pig, lived in Farmer Jones's back yard.

One day the rain had poured and poured in torrents. After it had ceased, the pigs wanted to go out in front of the barn to wade in the big ditch. (If you live in the North, perhaps you call a stream of water a brook, but little Mississippi children call it a ditch.) Mother Pig, fearing for the safety of her darlings, had begged them to remain in their nice pen. But in a short while, after becoming tired of playing, Tizzie, Tazzie, and Tozzie decided to slip away. Running down to the big gate, and finding it had been left open by the gardener, out they scampered. As four short pig-legs ran pitter-patter, oh! so fast, it took only a few moments to reach the ditch! The water looked muddy, and the rushing sound almost frightened them from attempting the mad dash. After grunting and squealing to one another,—which meant, "Are we afraid of all that fast moving muddy water?"—they decided to jump into the whirling water they would get.

Never did they figure how they would get out. It's always easy for piggies to get into trouble, but very hard to get out. They quickly slid down the now very slippery banks, almost as on a chute-the-schule into the water.

When Mother Pig missed her babies, Tizzie, Tazzie, and Tozzie, she grunted loudly and hunted frantically for them in the barn, in the wood-shed, and even rooted with her nose under the barn floor, but not even one little pig-grunt did she hear. Trotting down to the big gate, and finding it open, she hurried out, thinking only of the dreaded ditch. Much to her sorrow and grief, she heard three little voices squealing and gurgling piteously for mother. She knew she could never rescue her pets, so in her excitement she ran up and down the bank. She looked around for help, and suddenly saw a little boy and girl playing just across the road.

Annie and Joe had been watching the pigs' unusual manner, so, when mother grunted loudly for help, they were not long in going to her aid. When she saw the kind children coming toward her, she was joyous, and ran to them, rubbing her long old nose against their hands. She seemed to be begging them pleadingly, to please, oh! please save her darling piggies.

Joe hurried across the street for a long board that they had been using for a see-saw. Dashing back, he threw it across the big ditch, and crawled slowly out on it. Sitting astride, he reached down and brought up the now dreadfully frightened pigs. And, they were funny-looking brown babies. Tizzie was so slick with mud that his leg nearly slipped out of Joe's hand, and Tozzie squealed in anger as the soft mud oozed out of his ears.

The children went to the barn with Mother Pig to see Tizzie, Tazzie, and

Tozzie safely home. Joe gathered hay for the poor shivering runaways' beds, for after the heavy rain, it was fast turning cold. As Annie and Joe were leaving, Mr. Jones came out in the yard, and they told him how they had rescued the disobedient pigs. He thanked them kindly, and thrust his hand in his pocket, drawing out some money.

Joe said, "My mother never likes for us to accept money for kind deeds; so, I guess we can't take it."

Farmer Jones, however, saw the wistful look on the face of the boy, and putting his hand on the shoulder of the fine lad, said: "I never have had any children of my own; please let me have the joy of doing this for you. I want you both to run along to the new drug store, and buy all the ice-cream you can eat at that big new soda-fount they have just put in."

"Hully Gee!" exclaimed Joe, "I have been just about wild to go there, but our little 'Muddie' could not spare the money. Our daddy hasn't been gone from us but a year, and mother has had a hard struggle making our little money hold out. We moved in just last week."

"Tell your mother that I get pleasure from watching children eat ice-cream."

The children were delighted, and thanked Farmer Jones for his kindness. If he would enjoy their eating ice-cream cones, they surely did not object to eating them.

Farmer Jones said, "Do you know that the mother of those pigs is a registered pig?"

"No—er-o-ah, we know she's awful nice and good, but we didn't know she was red-usterd. She looks brown instead of red."

Mr. Jones laughed, "Registered means she is from a specially good family."

"Oh!" answered Annie and Joe wisely, for they had learned a new word to tell their school-teacher.

They were not long in making their way to the drug store, where they ordered several saucers of ice-cream, and enjoyed their visit to the pretty place as much as they did the cream. When they reached home finally, and explained the cause of their long absence, the sweet mother did not scold, but told them she was glad they had had an opportunity to visit the big new store.

After that, the children saw Farmer Jones often, and a wonderful friendship developed between them.

Out in the Jones's farm-yard, the night after the piggies' tumble into the ditch, Mama Pig dreamed all night about three little pigs being pulled out of whirling muddy water. And, little grunts and squeaks from the piggies at her side sounded as if Tizzie, Tazzie, and Tozzie were still so frightened over their narrow escape that they would never, no, never! be disobedient little runaway pigs again.

Author: —Inez Cater Broach.

—BR—

"A Dog's Life" was sent us for review. We do not think any reader of this paper would be interested enough to read it through. We threw it in the waste basket early in the reading.

—BR—

Physics Professor (making assignment): "Tomorrow start with lightning and go to thunder."

A VIRGINIA PREACHER LAYS DOWN HIS LIFE FOR THE CAUSE IN NEW ORLEANS

(R. L. Bolton, Hendersonville, N. C.)

Two of the noblest of Southern Baptist ministers were faithful unto death in New Orleans—Dr. D. I. Purser, a son of Mississippi, and Winsboro Wilson, a son of Virginia. The son of Mississippi was born in 1842. At the close of a five year period as pastor of the Valence Street Baptist Church in New Orleans he was swept out in the summer of '97 by the yellow fever. Dr. Wilson, the son of Virginia, was taken away by the yellow fever in the summer of '78. He accepted the Coliseum Place Baptist Church in '75 and was permitted to give three years in pastoral service before his vital ministry was closed by the terrible scourge.

Dr. Wilson was one of the best trained men of his generation. His early ministry was spent in his native state. In 1861 he accepted the call of the Chapel Hill Church, North Carolina. This was a strategic pastorate as the University of North Carolina was located there. The young preacher had a great opportunity and he measured up to it. This proved to be his longest pastorate. His pastorate at Chapel Hill carried him through the entire period of the war between the States. Closing his pastorate in North Carolina in 1867 he returned to Virginia, serving the church at Farmville and the Grace Street Church at Richmond, succeeding in the Richmond pastorate the famous Dr. Jeter. After a pastorate of five years in Richmond, Dr. Wilson entered the evangelistic field, holding revivals all over the South. After a successful revival in New Orleans at the Coliseum Place Baptist Church he was called to this pastorate which was to be his last.

Back in 1875, when Dr. Wilson began his work in New Orleans, the Coliseum Place Church was the only strong preaching station the Baptists had in the city. They had little else besides this in New Orleans. The church offered an opportunity for various activities and large usefulness both in the city and the state. Dr. Wilson had his hands full as a pastor, did much for the extension of the denomination's work throughout Louisiana, worked with the other denominations for the extension of the kingdom, and was much esteemed both as a preacher and as a Christ-like character. At Dr. Palmer's famous church Dr. Wilson delivered a great message on "The Bible." It was so well received that it was published as a tract.

In the summer of 1878 the terrible yellow fever played havoc with New Orleans and other Southern cities. A correspondent, writing to one of our Southern Baptist papers about the plague, said: "The pestilence is indeed fearful. Our cities and towns are depopulated. Our churches are scattered. Business is suspended. Panic and hopelessness possess the hearts of our people." These were not times for soft preachers, especially in New Orleans. Dr. Wilson was the man for the task. He had decided before he went to New Orleans what he would do if the epidemic hit the city during his

pastorate. When it struck in the summer and fall of '78 his friends wrote suggesting that he flee for his life. He saw clearly his duty and wrote to one of his friends: "My duty is to stay and minister to this afflicted people." He did his duty. His family also remained. The preacher's home did not escape. His seven children went down with it, then his wife. All were very ill. Three of the children had the "black vomit," usually considered a certain forerunner of death, but not to be so in this case. The dear minister had his hands full. His heart was heavy. His own flock scattered, some dying, others dead, others almost scared to death. Now, his own dear family down with the plague. the seven children and the mother. At this time, when the clouds are very heavy, Dr. Wilson writes to a Richmond friend: "They are in God's hands, the subjects of many prayers, and I am hopeful. Of course, I am worn, but well. The fourth chapter of Second Corinthians, eighth and ninth verses, describe our condition, 'We are troubled on every side, but not distressed. We are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.' I have escaped so far." But the faithful minister did not escape long. He was to be the only one in the family taken by death. The mother and seven children were to survive. The pastor, preacher, and father, wearied and tired, anxious about his family and flock, fell at his post, his armor on, September 6, 1878. The funeral sermon was preached by Dr. Palmer, distinguished Presbyterian of New Orleans. Memorial services were held in Grace Street Church, Richmond.

It has been fifty-three years since this noble son of Virginia went to New Orleans to make his sacrificial contribution to the work. Today there is no yellow fever there. Medical science has routed that terrible plague. The Baptists are a mighty army in New Orleans today in comparison with the small number there in 1878. One soweth, another reapeth. Who is able to tell what the Baptists will represent in New Orleans fifty years from now? It all depends upon our loyalty today and tomorrow. For what we are today in the Crescent City is rooted in the loyalties and sacrifices of Wilson and Purser who were faithful unto death.

—BR—

"Tommy, can you tell me one of the uses of cowhide?"

"Er, yessir. It keeps the cow together."—Detroit News.

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The Children's Circle

Mrs. P. I. Lipsey

BIBLE STORY 19: May 7th
Healing Our Deaf and Dumb. Mark
7:31-37

When Jesus returned from Tyre and Sidon, on the borders of the Mediterranean Sea to the Sea of Galilee, many came to Him, bringing their sick ones, and He healed them (Matt. xv:30). Our lesson today tells of a particular one of these, a man who was deaf, and because of this, probably, could not speak distinctly. The man's friends begged that He would lay His hand upon him in healing, which He did, but in a different way from what they had expected. He often used different ways of healing, according to the condition of the sick person. Now He drew him away from the crowd, and led him out of the town, that in that quiet place he may put his mind entirely on Him. Then He put His fingers in the poor unhearing ears, as tho' to clear away any obstacle there: he touched the tongue with the moisture from His mouth. He looks up to heaven as claiming God's help, or owning His oneness with the Father. He sighed or groaned, as so sorry for this affliction and others which came under His eye. Then in the every-day language of the man, he said, "Be opened", and with the words came hearing and the power to speak plainly. Jesus did not want any excitement stirred up about this but the friends were so happy that they could not keep it a secret. They cried, "This wonderful person does everything right: He gives speech to the dumb, and hearing to the deaf".

My dear Children:

Where do you suppose I am now? Yesterday afternoon, I got on the train in Jackson, came on up thro' Canton, Winona, Grenada, Hernando, Senatobia, to Memphis, where I am now for a little visit. It was a pleasant trip, tho' I was alone—no husband, or sister or daughter, I mean, with me. In one of the towns, in the yard of a nice home, I saw two little doll-houses, about 2½ feet high and three feet apart, just as neat and pretty as could be. I said to myself, "I feel sure a man lives there who has two little girls, maybe one with blue eyes and one with brown; anyhow, he loves them just the same, and probably there are pretty little rooms with furniture in them in those two little houses that he has made for his two little daughters". And then my train and I passed on. And at another place, I saw a colored woman who looked as I imagine a regular African princess might, these days. Being colored quite dark, she wore a bright red dress, with a bright red hat, trimmed with a brilliant yellow decoration all around. She looked scrumptious, I thought. When we got to Memphis nearly an hour late, I was surprised to find my dear son waiting for me as I went down the train steps. I don't know yet how he got past the gates, where we found a big crowd waiting for the other people. Then came the ride out into the real country, and to the new home, where sweet welcome was awaiting me. But time and space are used up, and if you want to hear about Adele and Mary, you must wait till next time.

Much love from
Mrs. Lipsey.

Durant, Miss., April 24, 1931.
Dear Mrs. Lipsey:
It has been quite a long time since I have written to our Page; it isn't that I have forgotten you, because I never fail to read the Children's Circle. School is almost out, and I am very glad.

We had a play in our school chapel this morning. The name of it was, "The Coming of Summer". Every one thought it was very nice.

I go to Sunday School every Sunday that I can, for I hate to miss. My Sunday School teacher is Mrs. J. O. Ritter; my school teacher is Miss Kate Prinson.

I take music and am very fond of it. Our Recital is going to be very interesting. Every one is going to dress up like another country.

I have one brother and not any sisters. My brother is 14 years old, and I am 10 years old and in the fifth grade.

I am sending 25 cents for the orphans. I must close, and hope to see my letter in the Page soon.

Lots of love.

Anne Super.

I'm sure that was a fine play, Anne, but summer is certainly slow coming this year, isn't it? I'm sitting by the fire now. Thank you for the money, and come again.

AN APPRECIATION

Mississippi, especially the Baptist contingent of the state, is to be congratulated on the fact that Dr. J. L. Johnson of the Mississippi Woman's College is to remain with us. Dr. Johnson is one of the leading educators of the South, and Mississippi feels proud that she can claim him as her very own, not only for his personal worth in the field of Christian education, but for the fact that he chooses to remain on her soil to devote the remainder of his days in promoting the educational interests of the rising youth.

Dr. Johnson is the only president that the Mississippi Woman's College has had since the Baptists took it over in 1911, and it has been through his untiring efforts and devotion that this institution has come to rank with the leading Colleges for Women in the South. All money raising campaigns for buildings and endowment have been under his immediate supervision through these years, and by virtue of his personal contacts \$94,000 of the \$200,000 of the present endowment was secured from individuals outside the state. Then, too, one of the distinctive features of this institution whose motto is, "A School with a Mission", has been the fine Christian influence thrown about the student body, which is due for the most part to the labors of love of Mrs. Johnson, who has served with unabated zeal for so these many years without money and without price as Director of Religious Work. Besides their long and arduous service for the school, Dr. and Mrs. Johnson have put back into the institution in money almost as much as they have received from it; and it is their fond hope, so we are informed, to leave something more yet to the college when they are gone.

Mississippi Baptists are to be congratulated that they are to remain among us, and it is hoped that their influence may yet be felt for many years to come in their chosen field for which they are so admirably adapted.

Sincerely,

—J. L. Boyd.

A CHALLENGE TO THE SOUTH

(An editorial from the Rochester, N. Y. Herald)

From the National Woman's Christian Temperance Union

Four newspaper columns of words from the pen of Chairman Raskob of the Democratic national committee cannot conceal the one main object he has in mind—namely: to commit the Democratic party so plainly and unalterably to the repeal of the eighteenth amendment that no escape will be possible when it comes to naming a presidential candidate next year. To do this he is willing not only to ignore the dry sentiment of the Democratic south but even to cut loose from the south if necessary to advance the wet program to which he is almost fanatically devoted.

What other construction can be placed upon that portion of his letter in which he says that if the wet groups in the north cannot reconcile their views to the dry sentiment in the south "we must squarely face the fact that our party is really divided into two parties"? He leaves no doubt as to which of those two parties he pledges himself, nor of his confidence that it will control the writing of the next national Democratic platform.

If southern tempers have retained their traditional warmth, Mr. Raskob's defiance of the dry vote of the south will be accepted as a challenge of battle. Instead of closing the breach between the two sections Chairman Raskob has widened it. Previously there has been at least a gesture of compromise in knowledge that it was the defeat of the south that hurt most deeply in the election of 1928 and that similar defection next year will be fatal to Democratic prospects.

Now, however, so far as Chairman Raskob is concerned, there will be no more compromise. The south is bluntly warned to get in on Raskob's repeal program or get out of the party. It can hardly fail to see what has been obvious for some time—that Mr. Raskob is a wet and a Democrat second.

McClain: "Look out for your tires, mister."

Tourist: "Why, sonny?"

McClain: "There's a fork in the road ahead."

"There are two sides to every question", proclaimed the sage.

"Yes", said the fool, "and there are two sides to a sheet of fly paper; but it makes a difference in the fly which side he chooses."

Baptists At Home!!

A WORD TO THE WISE

If you are not to attend the Southern Baptist Convention, you ought, by all means, to get some friend to buy these books for you. You cannot get them from any other source at this price. It is solely a Convention celebration of our Fortieth Anniversary. The original prices average \$1.44. Some titles run as high as \$2.00.

Just think of possessing 40 books worth \$57.65 for only \$16.00 CASH!

Any Quantity—40 cents Each.

Remember—positively cash. Sale good only during Convention.

Bristow—Healing Humanity's Hurt

Broughton—Soul Consciousness After Death

Broughton—In His Way

Conner—The Resurrection of Jesus

Cranfill—From Nature to Grace

Dana—The Authenticity of the Holy Scriptures

Dana—Christ's Ecclesia

Dargan—The Art of Preaching

DeBlois—Some Problems of the Modern Minister

Drummond—The Educational Function of the Church

Forrester—A Righteousness of God for Unrighteous Men

Gaines—Guiding a Growing Life

Gambrell—Baptists and Their Business

Ham—Good News For All Men

Hatcher—Woodrow Carlyle

Jackson—Faith Lambert

Leavell—Some Fruits of the Gospel

McConnell—The Deacon's Daughter

McDaniel—Seeing the Best

Martin—Heaven, Hell and Other Sermons

Mullins—Faith in the Modern World

Mullins—When Yesterday Was Young

Niese—The Newspaper and Religious Publicity

Nowlin—The Discovery of John Dumas

Nowlin—Fundamentals of the Faith

Poteat—Home Letters From China

Porter—The Diamond Shield

Ray—B. H. Carroll

Ray—The Country Preacher

Scarborough—Christ's Militant Kingdom

Scarborough—How Jesus Won Men

Scarborough—The Tears of Jesus

Scarborough—Ten Spiritual Ships

Stafford—A Study of the Kingdom

Taylor—My Lord Christ

Wallace—As Thorns Thrust Forth

Wallace—Looking Toward the Heights

Wharton—Messages of Mercy

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Pick Them NOW!—Instruct some friend to bring them home. Postage Extra.

Baptist Sunday School Board

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi



REV. OSCAR AUTRITT

Bro. Autritt was born in Russia; received his first religious training at the home of his parents, who were Roman Catholics; was converted and baptized in a strong Baptist church in the city of Lodz, Poland; received theological education in Colgate - Rochester Divinity School, Rochester, N. Y.; and is now teaching language in one of our Junior colleges. Bro. Autritt will be one of the six District B. Y. P. U. Conventions in June and will bring us "Messages From Russia". You will want to hear him. "PLAN TO GO."

McComb Awards 400 B. Y. P. U. Diplomas and Seals

Under the splendid leadership of Miss Ruth Roach, Pike Co. Associational B.Y.P.U. President, and the other faithful workers in McComb the churches of McComb have issued during the past two months nearly 400 B.Y.P.U. diplomas and seals. They believe that information is necessary to inspiration and efficiency in kingdom work. We congratulate them on this fine progress.

Bay Springs Awards More Than 20 Bible Readers Credits

The largest list for Daily Bible Readers awards was submitted recently by the Bay Springs church. We feel sure that this list as published here will inspire other unions to re-emphasize this important phase of our B.Y.P.U. work. Some of these received awards for one, some for two and some for three years. There were a number of seniors also who have kept up their readings for one year who will be entitled to the senior Certificate if they continue another year as the senior award is a two year award. Here are the ones who received credit:

Intermediates receiving certificate: Wayne Showmaker, Mary Virginia Alexander. Juniors receiving Certificates: Joe Sid Ford, Mary Nell Ford, Mary Elizabeth Ainsworth, Doris Parker. Intermediates receiving seal for second year, Sara

E. Dear. Juniors receiving seal for second year: Howard Carter, Jeanette Thigpen, Anita Thigpen, Joe Thigpen, Emily Joe Denson, Claude Smith. Intermediate receiving seal for third year, Billy Alexander. Junior receiving seal for third year, Gladys Martin. Ossie Mae Sumrall received Senior Certificate for two years' reading.

First Columbus Adds B.A.U. and Story Hour

Under the splendid leadership of director Joe Abrams the First church Columbus, has added to its organization the Adult union and the Story Hour. Mr. Abrams says that he has never seen a union start with as much zeal and work with as much interest as has this B.A.U. They start from the beginning to be A-1 this quarter. They have 20 interested members and the Story Hour has an enrollment of 17. The entire B.Y.P.U. Department is doing splendid work and director Abrams says that they are laying the foundation that will in the future support the "Best B.Y.P.U. Department in the South." We give here a record of their attendance for Sunday, April 12th: Gen. Officers, 3; B.A.U., 17; J. D. Franks, 14; Kant Katchus, 25; Int. No. 1, 42; Sunshine Special, 20; Jolly Juniors, 13; Junior No. 3, 18; Story Hour, 15; College Girls, 110.

A Country Pastor's Testimony

"As a pastor, I would be 'cutting off my nose to spite my face' if I failed to boost B.Y.P.U. It is indispensable to the life of the modern church. It is the salvation of the country church. I do not know of anything that can take its place in the city church. I had the privilege of being in a study course every week in March. Three of the churches were my own. There were 182 to take the examinations 106 of whom took it under me. I am pastor of TEN B.Y.P.U.'s, with an enrollment of around 200." We have quoted in part a letter from Bro. O. P. Moore, a young Baptist preacher serving country churches in Simpson Co. Just for comparison, let everyone who reads this check his own record and see how he measures up in this matter of training the membership of the churches.

Lincoln Co. Associational B.Y.P.U.

Presents Inspiring Program

Although the president, Rev. A. F. Crittendon, was unable to attend on account of other duties, the Lincoln Co. Associational B.Y.P.U. met with Mt. Pleasant church Sunday, April 12, and a most inspiring program was rendered. One interesting feature of the program was the awarding of more than a hundred of B.Y.P.U. diplomas and seals to those who attended the Training School held in Johnston the third week in March with five churches cooperating, Johnston, Montgomery, Summit, Mt. Pleasant and Moaks Creek. The awarding of the banner

is always an interesting part of the program. This time the Bogue Chitto Juniors won with a grade of 97. The Mt. Pleasant Juniors were a close second, making a grade of 96. The next meeting of the Associational B.Y.P.U. will be the second Sunday in July at 2:00 P.M. and will be held with the Mt. Zion Church. It urged that every union in the county be represented by 100% in attendance and a good report. We are indebted to Miss Evelyn Moak for this splendid report of the Lincoln Co. work.

Meridian Senior City B.Y.P.U. Reports Progress

Sarah Tisdale, Sec'y. of the Senior City B.Y.P.U. of Meridian, gives us an interesting report of their activities. Their April meeting was held in 15th Ave. Church, with the First Church Seniors in charge of the program. The program consisted of talks, poems and songs centered around the thought of Easter. The efficiency banner was awarded the 41st Ave. Adult Union and the attendance banner to the First Church Seniors. There were eighty-three present. The present City organization has existed since June, 1930, and interesting and inspiring programs have been given every month. One of the B.Y.P.U.'s of the city conducts services at regular intervals at a church which otherwise could not have regular services. We are happy to have this report from the City B.Y.P.U. of Meridian. Their Junior and Intermediate City B.Y.P.U. meets separately from the Seniors and is also doing a splendid work.

Did your union receive the sheet giving the information regarding the three contests to be had at the District B.Y.P.U. Conventions? Junior Memory Work Contest, Intermediate Sword Drill Contest, and Contest and Senior Map Contest. We mailed these to all leaders last week, but if you did not get yours, write us.

Harperville Intermediates

We as Intermediates of Harperville Baptist Church have just completed a new successful study course. We had an average attendance of eighteen and nineteen that took the examination. The book we studied was the Intermediate Manual.

Our union has just recently re-elected officers, who are the following:

President, Theron Rushing; Vice-President, Joe Sharp Hunt; Secretary and Treasurer, Bessie Lee Bailey; Corresponding Secretary, Louise Britt; Daily Bible Readers Leader, Lucille O'Bannon. Our Leader is Miss Iva Beasley.

With our capable Leader and with the renewed interest in our work we look forward to a better successful B. Y. P. U.

Louise Britt,
Corresponding Secretary.

TWENTY-FIVE YEARS OF MEN AND MISSIONS

One of the interesting and inspiring events in next Fall's program of the Christian churches of almost all communions, will be the observance of "Men and Missions Sunday"

on November 15. That date will mark the Twenty-Fifth Anniversary of the meeting at which the Laymen's Missionary Movement was launched. The meeting was held in the Fifth Avenue Presbyterian Church, New York City, November 15, 1906.

By action of the many missionary boards and the hearty concurrence of others which promises to lead to action, this day is to be known as "Men and Missions Sunday"

1. Every minister is being asked to preach on some phase of the theme of the day.

2. Where the order of service permits, a layman may be requested to speak on the same topic—"Men and Missions"—for five or ten minutes.

3. Men's Bible Classes are also invited to give time to discuss that theme.

4. Every religious speaker on the air that day is being requested to call men to renewed interest in the study of missions at home and abroad.—S. J. Duncan Clark.

THE OUTSTANDING POSITION OF CONVERSE COLLEGE

During the period following the Civil War when the South was absorbed in its historic struggle to rebuild broken fortunes and shattered social institutions, the dire pressure of wants resulted in pitifully inadequate educational facilities. Young women who could afford the advantages of a college education felt that they must go North to get what they could not find in their own section. Today, however, certain southern colleges for women are offering the finest facilities to be found anywhere, plus the priceless advantage of our traditional southern culture.

Among women's colleges, one of the most highly standardized is Converse College at Spartanburg, S. C., founded twenty-five years after the surrender at Appomattox by a group of distinguished and courageous Southerners.

The following facts indicate the high standing of Converse College: In 1912, Converse was granted membership in the Association of Colleges of the Southern States. In 1910 and again in 1920, the General Education Board expressed its high regard for this institution by making generous donations. In 1920, the Carnegie Foundation for the Advancement of Teaching placed Converse among its associated members. In 1921, the American Association of University Women admitted Converse to membership. In 1925, the Association of American Universities placed Converse upon its accredited list, thus conferring the highest academic distinction. In 1928, the National Association of Schools of Music was organized and the Converse College School of Music was made an institutional member.

Parents interested in knowing more of the advantages which this college of unquestioned leadership offers their daughters, may secure full information from President Robert P. Pell, Box C, Converse College, Spartanburg, S. C.

PREMILLENNIALISM

From an article in The Baptist Record of the 16th, written by Bro. J. E. Heath, on the above subject, we note the following statements: "Those who believe all that the prophets have written are known as Premillennialist." In another paragraph he says, "There is one thing about it, and that is, to become a Premillennialist gets you out of bad company, for all modernists are Postmillennialist. Why are all modernists—without a single exception—Postmillennialist? It is simply this, and nothing else: they do not believe the Bible."

He plainly puts down ALL modernists as Postmillennialists, and it seems from the general trend of the article,—he does not directly say so—that he is putting down all fundamentalists as Premillennialists. For he says, "I will venture to prophesy a little myself; I will venture to say, that every true believer in Jesus that will earnestly pray for the guidance of the Holy Spirit in their study of the prophecies with an open mind and heart for the reception of the truth will become a Premillennialist 'over-night'. Why not accept the challenge? Are you afraid of the truth?"

I get the impression the brother is classifying all Bible students and scholars as: Fundamentalist-Premillennialist and Modernist-Postmillennialist. Is that the meaning of the article? The writer has been of the opinion that many consecrated men of God who have studied the Bible prayerfully and carefully, believing in the inspiration of the whole Book, are not settled on the Millennial question. The writer is one of them that believes that much wild speculation and loose interpretation are put forth by both sides, and especially by the Premillennialist, to support their contentions. The brother has put down "all modernists—without a single exception—Postmillennialist." Would he reverse the statement and say that all Postmillennialist are modernist? If so, what about Dr. B. H. Carroll, that great outstanding leader, scholar, and consecrated man of God, among Baptists for so many years who was an avowed Postmillennialist? Was he a modernist or a fundamentalist?

What we want is more information about our leading brethren, past and present, along this line. Those who have committed themselves on the millennial question are generally outspoken and would not mind their names being published.

—C. W. Black.

FETZER AND BOYS

Sometimes you find a man whose very nature seems to draw him closer to boys. Such individuals usually go throughout their lives doing work of sacrifice without adequate remuneration—training boys just for the love of training them. Such a man is W. McK. (Bill) Fetzer, well known throughout the Southeast as one of the leading trainers of boys.

Bill Fetzer, as he is affectionately known, has been connected with many of the educational institutions of the Southeast as Athletic Director. During the summer time he has for years been operating boys'

camp. His Camp Sapphire, located at Brevard, N. C., is one of the most attractive, unique and best equipped camps in the mountain regions of the Southeast. As a matter of fact, he was one of the pioneers in boys' camps in the Carolinas. He is particularly adept in handling boys between the ages of 8 and 16.

Perhaps one of the most interesting features of Bill's camp lies in the fact that his camp is, though non-sectarian, always rigidly strict in spirit. He makes better boys spiritually, as well as caring for them physically and mentally. He makes camp life a pleasure—a real delight to the boy, and yet a constructive training.

His beautiful camp, located near the entrance of Pisgah National Forest, will be open again this year in July and August. In the handling of boys, he and his large group of co-workers, use scrupulous care. They have a resident physician, the best of equipment; feature in addition to spiritual training, aquatic and athletic sports, horsemanship, shop work, special tutoring, and all of this at reasonable rates.

Bill may never get rich handling boys; i. e. rich in dollars and cents, but when his work is done will perhaps have reaped a reward far more acceptable than mere riches. Bill's life and influence is stamped indelibly upon the characters of thousands of young men scattered throughout America. Keep up the good work, Bill, and best of luck.

DREW REVIVAL

Dr. W. T. Lowrey was with us in an eight days revival. The first appearance of him with his exposition of text and Scripture, caught the large audience and they were held to the last sermon and the end of the meeting. In the day services large crowds came for the waiting feasts, as they called them. Some of our membership live nine and ten miles away and they never missed a service.

Dr. Lowrey was in constant demand at the schools in and near here. Our schools, the Grammar and High School, called for him several times and the schools at Wade and Midway and he responded with power and ability and they were inspired by the messages.

Dr. Lowrey's preaching was expository, dramatic story-telling, and inspirational. The people of all creeds and of no creeds came to the end and were greatly benefited. He is truly a great preacher.

He seems never to tire yet he worked hard every day. He preaches with vigor, ease and with youth. His company with young people and God, has made him youthful or kept him so. It was that way with Moses who was hard worked.

Many of his old friends came to see and hear him and they declared that he looked and talked as he did in other years. He is pungent and well nigh invincible in his preaching.

Some fifteen were added to our church and some have told me that they were coming in but waited till the big crowds were gone.

The singing was led by Miss Coza, one of our music teachers here, and

she did it with ease, grace, skill and with much effectiveness. Her boosters were over a hundred and a full senior choir and the large congregations sang as well. She is a most inspiring leader.

On all hands one can hear that the meeting was one of the best.

—W. R. Cooper.

—BR—

THE PRESENCE OF GOD

"My presence shall go with thee." Ex. 33-34.

This is the promise of God to Moses, the leader of the Israelites from Egyptian bondage, through the wilderness, to the land that God promised to Abraham and his descendants. So has he promised to be with his people; all who believe, love and trust him; even to the end of the ages. Believers should not go where they have reason to fear that the presence of the Lord will not go with them. Knowledge of God's presence and his approval, strengthens, inspires and fills with joy, peace and comfort. His presence supports under losses, crosses, afflictions, bereavements and disappointments. Let us pray for and expect the presence and blessing of the Holy Spirit in all our relations and duties, both to God and our fellow-men. God went with Moses and he became the successful leader of a great host of six hundred thousand people. He went with Joshua and he, as the successor of Moses, led these people through the river Jordan, into Canaan, and divided the land among them. He was with David and he received the throne. In the person of the Holy Spirit he was ever with and strengthened Paul, the great apostle to the Gentiles, and the inspired author of fourteen epistles, delivering and amplifying the Christian faith.

Moses pleaded, "If thy presence go not with me, carry us not up hence." Ex. 33-35.

Jesus said, "If a man love me, he will keep my word; and my Father will love him, and we will come unto him and make our abode with him." John 14-23.

"Anywhere—anywhere,
Fear I need not know;
Anywhere with Jesus,
I can safely go."

—C. M. Sherrouse.

A SUGGESTION

After reading your paper for a number of years I thought I would write a few lines for the paper. I certainly enjoy reading the paper. It is just like getting a letter from home. There has been a great deal said about our contributions falling off. I think one reason is because so many of our preachers get fat salaries, that is causing our denominations, especially the poorer class of people to lose confidence for that reason.

"Dear Editor, I want to ask you a question. "Why is it that it costs so much more to preach the gospel in the home land than it does in the Foreign lands? I heard over the Radio the other night Eugene Saltee, one of our Missionaries from China, say "that one Miss Cox, who is getting \$800.00 as salary asks the Board to keep \$200.00 of her salary until the Board could get out of debt." I think if our preachers in

In Memoriam

Joseph Lester Underwood

Captain Underwood, as he was happily known to his college mates, was born near Bethesda Church, Hinds County, Dec. 4th, 1867.

His title and position as Captain of the Mississippi College Rifles indicate his qualities of good fellowship and leadership as seen by his company mates. These same qualities went with him when he left Mississippi College in 1896 and manifested themselves in his social and business life; but no less in his service for the Master.

Being a leader of young people he turned naturally in his Christian service to the Sunday School. For several years he was superintendent of his home Sunday School and took an active part in inter-denominational Sunday School work along with Brother Fred Long. His leadership also manifested itself in his service for many years as Moderator of the old Central Association.

In June, 1902, at Oxford, Miss. he was happily married to Miss Sadie Parks Gentry, and she has proven a companion and helpmate indeed. Three children, Catherine Gentry Lester, and Paul Riser came to bless this union. The girl was called back by the Heavenly Father at two years of age, while the boys have grown up to be worthy sons of noble parents.

Captain Underwood was never a robust health after reaching manhood, but he fought bravely against this handicap. Finally during the past winter he was stricken with pneumonia and was not able to withstand its ravages.

His going leaves a break in the ranks of his comrades, loneliness in the hearts of many friends, and sadness in the hearts of his immediate family and his brother and three sisters surviving him. To him it means freedom from suffering and entrance into rest.

May God's grace sustain the saddened family and loves ones.

—Bryan Simmons.

Mrs. Sarah Catherine Ritch

Funeral services were held for Mrs. Sallie Ritch on April 29th, at Pheba and Old Cumberland. For months Mrs. Ritch had been ill and gradually grew worse until she was called to her eternal home. Even amidst her suffering she was sweet and cheerful.

We shall miss her, but she is in that beautiful home of love, joy and peace. She was a valuable worker in Sunday School, W. M. U., Sunbeams, as treasurer of the church as well as other services in the church. Two days before her departure, she said, "How beautiful heaven is . . . but I will have to wait a little while before I go."

Our sympathy goes out for her two daughters, and other relatives, but weep not dear ones for she is so happy now.

R. O. Bankston, Pastor.

the home land would do likewise there would be no trouble about our mission problems.

Sincerely yours,
—W. M. Vanderburg.

Memorial

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Early Egyptian Tomb
earthly tenement was shattered
by beer and wine, and his spirit
departed before it was called for.

Solomon 1000 B.C.

Look not thou upon the wine when
it is red, when it giveth his color
the cup, when it moveth itself
brightly. At the last it biteth like a
serpent and stingeth like an adder.

Buddha 550 B.C.

Drink not liquors that intoxicate
and disturb the reason.

Xenophon 300 B.C.

Temperance means, first, modera-
tion in healthful indulgence and,
secondly, abstinence from things
dangerous, as the use of intoxicat-
ing wines.

Pliny, the Elder 79 A.D.

There is nothing about which we
are so much more trouble than
drunkenness, as if nature hath not given to
the most salubrious drink with
which all other animals are satisfied.

Chaucer 1340

Character and shame when wine
comes in.

Shakespeare 1600

O thou invisible spirit of wine, if
thou hast no name to be known by,
call thee devil!

Abraham Lincoln 1842

Liquor might have defenders, but
I have no defense. Whether or not the
world would be vastly benefited by
total and final banishment from
all intoxicating drinks, seems
to me not an open question.

Gladstone 1898

The ravages of drink are greater
than those of war, pestilence and
crime combined.

Cardinal Gibbons 1915

The great curse of the laboring
man is intemperance. It has brought
desolation to the wage earner
in strikes or war or sickness or
death. It has caused little children

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to be hungry and cold and to grow
up among evil associations. It has
broken up more homes and wrecked
more lives than any other cause.

M. Georges Clemenceau 1920

It is definitely settled that alcohol
is a poison; a poison destructive of
human energy and, for this reason,
of society as a whole.

Sir Wilfred Grenfell 1928

Alcohol has wrecked more lives,
starved more children and murdered
more women than any other single
factor.

Thomas A. Edison 1930

I still feel that prohibition is the
greatest experiment yet made to
benefit man.

Chester Rowell 1930

One drink is too many for the
man at the automobile wheel, and
the danger point is far short of the
drunken point in nearly all of the
occupations of life.

Josephus Daniels 1930

The man who opposes prohibition
and says in the next breath that he
never could tolerate the return of
the saloon, either is practicing de-
ception or he does not know that
as surely as night follows day, the
fall of prohibition means the re-
enthronement of the saloon.

REAL GROWTH

Have you heard the latest from
Byram? No, it isn't out yet; but
the last we heard of it went some-
thing like this: A growing Sunday
school, a real B.Y.P.U., a constantly
growing membership both in num-
ber and interest in God's work, and
a program of work which will last
through the summer. The next time
you hear from us our Sunday school
will be standard, our B.Y.P.U. will
be A-1, and the church will be . . .
well, just watch us grow.

Thanks very much,
Fraternally,

—George H. Gay.

WEST POINT

The Brotherhood will rejoice with
us in the tokens of divine favor on
the Lord's people here at West Point.
We are well on the way of the sixth
year as pastor and church. The year
1930 was our best year financially
for the work here at home, for the
great special objects and for the
Cooperative Program. The 50-50
basis of gifts as between local ex-
penditures and benevolences was
more than maintained.

The canvass for 1931 budget made
the last of November was around
\$1,000 above any previous canvass
made by the church. For many of
us the abundance of liberality comes
out of our deep poverty. But we
and what we have belong to the
Lord.

All expenses were cut at first of
the year, including \$600 of the pas-
tor's salary. It is a good rule for
all to suffer together, and then all
prosper together.

The pastor and church know ac-
curately the "prospects" for mem-
bership. We have just come through
two weeks of revival. There were
some 210 such prospects and 53 of
these came into the church during
the past three weeks. There were 38
by experience and baptism. There
is every assurance that the Lord
will continue to add to the church
such as are saved. There are above
100 loyal (?) Baptists living among
us and holding membership some-
where else. Alas!

Dr. Brown said that he would
give one cordial, earnest invitation
and then leave them entirely to their
fate, but for the young life, in the
homes. These call and challenge.

How hard to lead children over
disobedient parents. If all acted as
these loyal (?) Baptists do, there
would be no pastor at church, no
Gospel ministry at Sunday school—
none to care even for the children.

Dr. F. F. Brown came to us for
two days. He preached as Fred
Brown so well knows how to preach.
His quiet sincerity, his evident de-
voutness, his appealing voice and
skillful presentation of Central
truth—all were used to make the
meeting a glorious success.

There was perfect cooperation of
S. S., W. M. U., the Deacons and en-
tire membership. The preparation
was thorough and we are following

up diligently. Dr. Brown is the
only helper in my experience who
was ready at every call of the pastor
to go for any work at any time.

The special evangelistic schedule
of the church calls for a revival in
late September, led by home forces;
and a meeting in April with outside
help. Dr. Brown has been asked to
be with us in April, 1932.

E. F. Wright.

PHEBA

Sunday night, April 19, Brother
R. O. Bankston, pastor of Pheba
Baptist Church, delivered the grad-
uating sermon to the Senior Class.
The main thought in his message
was "How They Might Gain Suc-
cess in Life."

Sunday night, April 26, before
preaching services, the young peo-
ple of Pheba organized a B. Y. P.
U., with Mrs. J. R. Terry, director;
Lawrence Miller, president; Lillian
Saul, vice-president; Louvenia
Strickland, secretary and treasurer,
and James Grisham and Eugene
Smith, group captains.

Brother Tully has been called
back to help in the revival again,
which will begin some time in Au-
gust.

We are sorry to report the death
of Mrs. Rich. She died Tuesday,
April 28. We know she will be
missed much in the Christian work.

A New York City school teacher
tells about a little boy whose coat
was so difficult to fasten that she
went to his assistance. As she
tugged at the hook, she asked:
"Did your mother hook this coat
for you?"

"No," was the astounding reply,
"she bought it."—Baptist Courier.

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The Cyclone Henry H. Graham \$1.00 Pre-eminently a teen age boy's story, featuring achievements of the Ameri- can high school football star. An air of mystery surrounds the hero. A keen sense of fairness and good sportsmanship are reflected. Boys are wild over it.	The Prayer Life of Jesus M. E. Dodd \$1.00 A mighty factor in the life of the Christian. The prayer life of Jesus as king, servant, man, as God's Son.		In The Palace of Amuhia Florence Pickard \$1.00 With vivid strokes the author masterfully draws portraits of biblical char- acters in an atmosphere of antiquity. The family will want to read this dramatic, romantic love story of ancient Babylon, Amuhia, Daniel, Nebu- chadnezzar.	The Bible Our Heritage E. C. Dargan \$1.00 Illuminating chapters devoted to the preservation, translation and contents of the Bible.
Clover, Brier and Tansy O. C. S. Wallace \$1.00 Sketches of human nature fresh as the clover. The brier has its lessons. You return for reflective study.	Pure Gold J. G. Bow \$1.00 A wholesome about this story lifts it above the average love story. Six editions have been necessary to meet the demand. There is a message here for old and young and a wonderful help for those who face seemingly insurmountable difficulties.		The Supernatural Jesus Geo. W. McDaniel \$1.00 A passion for the Christ throbs through the book. His is masterful evidence and argument.	A Lily of Samaria W. A. Kleckner \$1.00 A book of many stirring situations dramatizing such Bible characters as Elisha, Gehazi, Naaman, Benhadad. A thrilling novel giving vivid insight into heathen worship and the redeeming power of Israel's testimony to Jehovah.
Holy Places and Precious Promises L. R. Scarborough \$1.00 You will accompany a great, sym- pathetic follower of Christ over hills of Galilee and plains of Palestine.	Christianity at the Crossroads E. Y. Mullins \$1.00 He uses the principles of scientific criticism to vindicate the fundamen- tals of Christianity.		Settled In The Sanctuary W. W. Landrum \$1.00 Wonderfully prepared messages— missionary, consecration, Boy Scouts, choosing life's work, commencement.	Lamps of Gold S. J. Porter \$1.00 This brilliant poet-preacher of the South draws upon rich mental re- sources of reading, and reflection.

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Secretary, LUCILE RAY, Blue Mtn.

Vice-President, MARGARET GULLEDGE, Miss. Woman's College

Treasurer, FRANK BAILEY, A. & M.
Reporter, LAVONNE REEVES,
M. S. C. W.

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

Baptist Students of Mississippi Woman's College Elect B. S. U. Officers

The new B. S. U. Council elected by the Baptist Students to represent Mississippi Woman's College for the session, 1931-1932 consists of the following officers:

President, Agnes Louise Cutrer, Osyka, Miss.; first vice-president, Mary Dorothy Walker, Enterprise, Miss.; second vice-president, Katherine Cutrer, Osyka, Miss.; third vice-president, Aline Vitzhum, Meridian, Miss.; secretary, Wellie Caldwell, Philadelphia, Miss.; treasurer, Frances Defore, Sidon, Miss.; B. S. U. Representative, Gladys Mills, Purvis, Miss.; extension chairman, Leora Lewis, Mt. Olive, Miss.; music chairman, Bertha Nutt, Lena, Miss.; publicity chairman, Perrin Johnston, Lucedale, Miss.

The installation of these officers was held in the Immanuel Baptist Church, with the pastor, Rev. Harry L. Spencer, delivering a short and effective sermon on the "Mantle of Elijah". He very forcefully applied the thought of the sermon to the new responsibility that each officer was receiving from the old one. At the conclusion of the pastor's talk, Miss Jeannette Lawrence, the retiring president, expressed very effectively the hope that the work would be continued, and the old mistakes would become the means to new endeavors.

As each old and new officer took her place on the rostrum, in a kneeling position, the pastor lighted the candles of the outgoing officer, and handed it to the incoming one with a word of encouragement.

This beautiful service was made possible by Miss Lawrence, whose untiring efforts throughout the year have meant much to the B. S. U. work on our campus. The new president, Miss Cutrer, has many plans for another successful year, and especially stresses, as the one aim—the strengthening of the individual organizations that go to make up the B. S. U.

The General B. Y. P. U. Organization has for its officers for the session, 1931-1932, these students:

Director, Lucile McNeil; associate director, Roberta Izard; secretary, Ethel McAdory; chorister, Eunice Skull; pianist, Lillian Dorsett.

The B. Y. P. U. work this year under the capable direction of Agnes Louise Cutrer, has been successfully carried on. The five different B. Y. P. U.'s on the campus are live ones. The snappy contests, and friendly rivalry among the unions have yielded much good in the way of enlistment and interest. Next year it is hoped that this work may be even more stimulated, and the B. Y. P. U. be one of the strongest pegs in the B. S. U. Tent.

Baptist Students Elect Officers at Delta State

The Baptist Student Union met and elected officers for the coming year. Much discussion and deliberation were entered into by the nominating committee before it could come to a decision as to who could most efficiently discharge the duties of the various offices which compose the B.S.U. Council. The names of the nominees were presented to the Baptist Students and the following officers were unanimously elected:

B. Dolfis Hardin, President; Alice Dean Causey, 1st Vice President; William Simmons, 2nd Vice President; Thelma Butler, 3rd Vice President; Alois Pittman, Secretary; Eulalia Ball, Treasurer; Martha Jones, Chorister; Mildred Haywood, Pianist; Bessie Pearson, Corresponding Secretary.

The installation service will be held in the First Baptist Church of Cleveland, Sunday evening, May 3. Mr. Chester Swor, Student Secretary at Mississippi College, will give the address. The B.S.U. hopes to do more next year than it has been able for various reasons to do this year. Plans are under way now which will, it is hoped, enable the Union to really do worthwhile service not only to students already on the campus, but also to help the incoming freshmen find themselves in their relations to the College, and to help them to further develop the spiritual qualities which oftentimes are allowed to remain dormant during the four years spent on a college campus. Parents should insist that their sons and daughters enroll actively in their respective student unions, when they go to college.

The College B.Y.P.U. has just finished a study course taught by the pastor of the First Baptist Church of Cleveland, Dr. Ira Eavenson. The textbook, *Pilgrim's Progress*, as sent out by the Sunday School Department, was the course taught. Seven students stood and passed the examination.

The Pastor was very kind in inviting the B.Y.P.U. to have their quarterly social in his home. It is needless to try to express to anyone who knows the Pastor and his wife, what an enjoyable evening each member spent.

B. Dolfis Hardin, Rptr.

Installation services for the B.S.U. Council of M.S.C.W. for the year 1931-1932 were held on Sunday night, April 26, 1931, at the First Baptist Church in Columbus. The old and new councils, dressed in white, walked down the aisle of the church to the altar singing the B.S. U. song, "He Lives on High." The old council carried lighted candles; The new carried unlighted ones. The retiring president, Zanna Wilson, led the service, aided by the retiring first Vice President, Anita Vaught. The cup of water from which each

member of the new council sipped, was passed by Wilna Ruth Ray, a member of the new council. After this each member of the incoming council took the oath of office and signed her name on the B.S.U. parchment. The old officers then came forward and lighted the candles of the new officers from the flames of their candles. The service was closed with the workshop song, "I Would Be True."

The officers are as follows:

1930-31: President, Zana Wilson, Tupelo; 1st Vice President, Anita Vaught; 2nd Vice President, Effie Harrell, Meridian; 3rd Vice President, Verbie Dabbs, Hamilton; Secretary, Artmise McKay, Canton; Treasurer, Frances Bennet, Hattiesburg; Reporter, Lavonne Reeves, North Field; Chairman of House Beautiful Committee, Jeffie Harrell, Meridian; President of Sunday school, Imogene Harrell, Lucedale; President of Y. W. A., Guinivere McGehee, Gloster; President of B. Y.P.U., Kathron Rawls, Brookhaven; Town Girl Representative, Lillie Mae Rickman, Columbus.

1931-32: President, Grace Bush, Columbia; 1st Vice President, Guinivere McGehee, Gloster; 2nd Vice President, Mary Frances Bostick, Clarksdale; 3rd Vice President, Katie Stoker, Winona; Secretary, Ruth Cain, Prairie; Treasurer, Julia Wright, Hattiesburg; Reporter, Bertha Walters, Greenwood; Chairman of House Beautiful Committee, Ernestine May, Starkville; President of Sunday school, Aline Herring, Cedar Hill; President of Y.W.A., Artmise McKay, Canton; President of B.Y.P. U., Clara Brashears, Gunnison; Town Girl Representative, Lillie Mae Rickman, Columbus; Student Secretary, Irene Ward, Houston, Texas; Faculty Representative, Romaine Berryman, Illinois.

The first meeting of the 1931-1932 B.S.U. Council of M.S.C.W. took place on Tuesday night, April 28. The meeting was attended by every member of the new council and by three members of the old. Plans for the work of next year were discussed. One of the most interesting things that was decided upon was the plan to have an open Council meeting once a month at which every officer of every organization would be invited.

The State Committee at Mississippi State College for Women in Columbus on last week-end to make plans for the summer work. The Committee was made up of Willis Puckett, Marion Perry, Melva Morton, Joseph Woodson, and W. O. Vaught of M.S.C.W.

W. O. Vaught led noonday prayer meeting at the Workshop, and a very enjoyable program was presented at Y.W.A. by the Mississippi College delegation.

Baptists lead the twenty-three bodies reporting gains in church membership during 1930, according to Dr. G. L. Kieffer, church statistician of the Christian Herald. The gain for the year was 74,706. The Lutherans gained 56,180, the Catholics 17,526, and the Protestant Episcopal 16,532. The churches reporting losses are as follows: Methodists 43,211; Catholic (Oriental Orthodox) 37,200; Presbyterian 22,763; Disciples of Christ 18,567. The net

gain in all denominations in 1930 was 88,350 as compared with 1929 of 242,748 and more than 1,000,000 in 1928. Dr. Kieffer's reports show that the Baptists had 9,216,562 members; the Methodists 9,119,069; the Lutherans 2,800,000; the Presbyterians 2,677,369; the Disciples of Christ 1,988,392; and Catholics 17,316,673. Of the five bodies included in the Baptist figures, most are small, except membership of the Southern Convention, the Northern Convention and the National Convention (gro). Three of these small bodies report respectively 400, 304 and members. It will be of interest to learn that the number of rabbis in the United is 1,751, and the communal organizations of the Jews in the United States at 4,077,042.—*Woman-Examiner.*

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TWENTY-FIFTH COMMENCEMENT FOR "SOUTHWESTERN" SEMINARY (L. A. Myers)

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May 19-22 filled with addresses, musical programs and other features mark the close of the Twenty-Fifth Annual Session of the Southwestern Baptist Seminary.

Speakers include Dr. John Hays, President of William Jewell College, Missouri; Mrs. W. J. Neel, President, W. M. U. of Georgia; Dr. L. Holcomb, Pastor, First Baptist Church, Oklahoma City. Class speakers include F. E. Goodbar, Kansas, for Theology; Harry Bon Texas, for Religious Education; Mrs. C. W. Thompson, Mississippi, for Missionary Training; and participants in Mendelssohn's Oratorio represent the School of Sacred Music.

The close of the session gives occasion for the awarding of 60 degrees. The session has been unusually successful from the standpoint of efficiency in the class room, campus fellowship, and general evangelistic fervor. Students have worked through the year unaffected by the strenuous financial times.

The determination of the approximately 500 students will be reflected in the subjects of the Commencement addresses: "You and Your World", Mrs. Neel; "A Changing Christ in a Changing World", Dr. Herget; "The Dauntless March of Christian Training", Dr. Holcomb; "The Woman's Contribution", Mrs. Thompson; "A Royal Priesthood", Mr. Goodbar; "Foretelling an Educational Crisis", Mr. Borah.

—BR—

HILMAN COLLEGE Clinton, Miss.

—O—

The oldest college for girls in Mississippi—and one of the least expensive. Enrollment limited to 100, thus making personal care and attention possible. Accredited. Exceptionally good advantages in Piano, Voice and Expression. The two colleges in Clinton and the close proximity to Jackson, the state capital, make the location almost ideal. The new homes for students on the beautiful campus help to make it in reality "Happy, Home-like, Human". Write for catalogue.

M. P. L. Berry, President